THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. VI. No. 19. NEW-YORK, SATURDAY, JULY 23, 1836. WHOLE NUMBER, 279.

CHURCHMAN'S ALMANAC
FOR 1837.

THE CHURCHMAN'S ALMANAC for the year 1837 is now in press, and will be published without delay.

Beside the usual calendar, and celestial phenomena, with various items of useful information, and condensed views and statistical tables of the present state of the Church, and her institutions, the Almanac for 1837 will contain a complete LIST OF ALL THE PROTESTANT EPISCOPAL CLERGY IN THE UNITED STATES, not classified according to dioceses, but arranged in alphabetical order, together with their respective parishes and places of residence. This arrangement, now first made, has been so often called for by the numerous patrons of the work, that the requisite pains and expense have not been spared, in meeting their wishes. In the successive editions of the Almanac, the list of clergy will be corrected, from time to time, up to the first day of January.

COMMUNICATIONS.

OPINION OF PROFESSOR MOORE ON THE MEANING OF THE WORDS TRANSLATED "WINE" AND "NEW WINE."

New-York, Aug. ——, 1835.

DEAR SIR,—I have examined, with the aid of Taylor's Hebrew Concordance, not only the texts which you asked me to look at, but every place in the Hebrew Bible where the word *yayin* or *tirosh* occurs; and send you the accompanying references, by which you may examine for yourself each passage in which either of the above words is found.

With regard to the assertions made in the essay contained in the number of the Temperance Recorder which you put into my hands, the following remarks are suggested by the investigation which I have made.

I shall make some quotations from the essay in question.

"By *habitual* we mean the occasional or common use, as a drink—the medicinal and sacred use being wholly out of the question."

Now, I wish to know why the sacred use is wholly out of the question. The drink-offerings prescribed in the Levitical law are of *yayin;* and it would be most extraordinary if that should be directed to be used on holy occasions, when the best of every thing should be selected, which is "a subtle, insidious, and most dangerous poison," the habitual use of which "is a sin."

"We would gladly believe that the Scriptures nowhere speak with allowance or approbation of the habitual use of that which chemistry and experience have alike proved to be a poison."

Philosophical investigation finds out many things with which common use and common sense have no concern. Poison has been discovered in potatoes; phosphorous in every bone; fire in the atmosphere which we breathe; animalculæ in the water which we drink, &c., &c., and common sense, without the aid of chemistry, knows that any thing may be rendered noxious by the improper and unrestrained use of it. Nothing, in certain circumstances, is more dangerous, or has produced more violent effects, than cold water. If the assertion, that fermented wine is "a poison," be true, it must be an inconceivably slow one; for we see multitudes living to a good old age, and some to a very advanced period of life, in the constant use of it. Such assertions are really too absurd to deserve serious notice.

"We do not like to suppose that the Bible calls the same substance in one place 'a blessing,' and in another place 'a mocker.'"

The same "substance," (*yayin,*) if used in moderation, is among the blessings of Providence, but if used intemperately, may not only be a "mocker," but a curse and a destroyer, like every other blessing which is abused. As well might it be urged that the use of fire is unlawful because it is a dangerous element, which oftentimes proves very destructive, and is represented in Scripture as an instrument of punishment and token of wrath, employed by the Almighty. As well might all our natural passions be considered sinful. Nothing is more apt to make a man do wrong than anger; and yet GOD himself is frequently said to be angry.

But let us examine whether no positive evidence appear, that this "mocker" is sometimes considered in the Bible as a blessing. Isaiah lv. 1, the prophet exclaims, "Come, buy wine (*yayin*) and milk, without money and without price." However figurative that language may be, the prophet surely cannot be supposed to offer an invitation to come and get that which is "a poison," "a mocker," &c., &c. Isa. xxiv. the consequences of the curse that was to come "The new wine (*tirosh*) mourneth;" verse 9, "They shall not drink wine (*yayin*) with a song." The one who uttered the prediction could not have deemed either "substance" as noxious, since the being deprived of them was among the threatened evils. Micah vi. in GOD's upon the land were, among other things, verse 7, controversy with his people it is said, verse 15, "Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine (*tirosh,*) but shalt not drink wine, (*yayin.*)" That is to say, although the *must* (*tirosh*) be trodden out, it shall not be used in the state of wine, (*yayin,*) and this was a curse. Zech. x. 6, 7, "And I will strengthen the house of Judah," &c., &c., "and they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine, (*yayin.*)" The speaker, who here is GOD, certainly does not consider *yayin*, in this place, as "a poison."

Among the curses in the 28th of Deuteronomy is the following in verse 39, "Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, (*yayin,*) nor gather the grapes."

Psalm civ. 15, among the blessings bestowed by GOD is "wine (*yayin*) that maketh glad the heart of man."

Genesis xlix. 11, Jacob, on his death-bed, says of Judah, "He washed his garments in wine; (*yayin;*) and verse 12, "His eyes shall be red with wine, (*yayin,*) and his teeth white with milk."

Cant. i. 4, "We will remember thy love more than wine, (*yayin;*)" "the upright love thee;" verse 2, for thy love is better than wine, (*yayin.*)"

Cant. iv. 10, "How much better is thy love than wine, (*yayin.*)"

Cant. v. 1, "I have drunk my wine, (*yayin*) with my milk."

Cant. viii. 2, "I would cause thee to drink of spiced wine, (*yayin.*)"

Cant. vii. 9, "And the roof of thy mouth like the best wine, (*yayin.*)"

Hosea xiv. 7, GOD says, I will be as the dew unto Israel, &c., &c. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine (*yayin*) of Lebanon."

Prov. ix. 1, 2, "Wisdom hath builded her house, &c.; she hath mingled her wine, (*yayin.*)"

Amos ix. 14, the LORD saith, "I will bring again the captivity of my people of Israel, &c., and they shall plant vineyards, and drink the wine (*yayin*) thereof." And as the reverse of the above blessings, it is said in Zeph. i. 13, "They shall plant vineyards, but not drink the wine (*yayin*) thereof."

I think that the above passages sufficiently show the value of the following "opinion" of the same writer:—"Our opinion is, that fermented wine is not spoken of in the Bible as a blessing."

"The word '*wine,*' as used in our Bibles, means sometimes grapes, the fruit of the vine, either recent or dried." "That it sometimes means the fruit of the vine eaten as food, is probable from Deut. xii. 17. 'Thou mayest not eat the tithe of thy corn, of thy wine, or thy oil,'" &c. A very weak reason. The word אכל is used very frequently and extensively for to *eat, devour, consume,* &c. As well might we infer from the text quoted, that "*oil*" means *olives*. See also Deut. xiv. 26, which might equally well be adduced to prove that *yayin* and "strong drink" (*shikar*) were something eatable. Nonsense!

"The wine here spoken of (Gen. xxvii. 28) was a blessing. Could it be made to appear that it contained one particle of alcohol, we would relinquish the whole temperance reformation, as an impious and fanatical attempt to take away from men that which the Creator gave them as a blessing." In Hosea iv. 11, we find these words, "Whoredom and wine, (*yayin,*) and new wine, (*tirosh,*) take away the heart." This looks as if there were a "particle of alcohol in *tirosh* as well as in *yayin.*"

"The united voice of human science and human experience has declared fermented wine to be a subtle, insiduous, and most dangerous poison." A most bold and groundless assertion. It is "poison," in the use of which hundreds and thousands live to extreme old age; a "poison" which is commanded to be employed in the sacrifices to the Deity, which are enjoined in the Levitical law; a "poison," the use of which is expressly permitted to man in various parts of the Bible, and which is there enumerated among the blessings of Providence.

"Is the wine which Isaac, in his prophetic blessing, prayed GOD to give in abundance to his younger son, the same wine which had already produced such disastrous effects in the families of Noah and of Lot?" &c. "We answer, without hesitation, it was not." The word used on the occasion referred to (Gen. xxvii. 28) is *tirosh;* but we have seen enough to show that no moral inference can be drawn from the selection of that word. And Isaac himself, just before uttering this prophetic blessing, drank the poisonous and wicked liquor, *yayin*, verse 25.

As to the Septuagint translators, whose authority is set aside by the writer from whom I have been quoting, it surely is probable that they knew the meaning of Hebrew words quite as well as any modern critics. But when people have a "bias," no authority is apt to be of much weight with them.

"If those learned disputants, who think there is impiety in contending against the use of fermented wine on any occasion, except for medicine, have higher authority than Gesenius for their belief, that the *tirosh* of the Bible was fermented, intoxicating, alcoholic wine, and that, notwithstanding this, it is every where spoken of as a blessing; while the fermented wine, '*yayin,*' is called, as it well deserves to be, 'a mocker,' we beg them to come forward with their authorities and their proofs. We do not quote many authorities, because we are not men of learning; nor do we advance many proofs, because to our minds, a few, so they be unanswerable, are quite enough." Now the writer of the above passage, if he be honest and impartial, must be soon convinced of his error, upon his own grounds. That the *tirosh* of theBible was a word applied to fermented liquors, appears from Hosea iv. 11, already quoted; and that it is not "*every where*" spoken of as a blessing, appears from the same place.

The simple truth appears to be this; *tirosh* is the juice of the grape more recently expressed than *yayin;* though probably applied to the liquor soon after, as well as before, fermentation. This word *tirosh* is not unfrequently used when the harvest returns are mentioned; as if to designate new produce, a liquor not old enough to be accurately called *yayin;* wine not yet put into bottles; bottled wine being always expressed by *yayin*. And it appears, from the things with which it is enumerated, or from some other circumstance, to be a more recent produce of the grape than *yayin*. That *tirosh* was probably a newer liquor than *yayin* appears from Deut. xiv. 22–26. Here the tithe of wine is called *tirosh;* but if a long journey is to be performed before the tithes are eaten, the *tirosh* and other tithes are sold; and, after arriving at the destined place, *yayin* is to be purchased instead of *tirosh*. Here we may also observe, that the use of *yayin* is expressly permitted.

That *yayin* was in common use, is as evident from the whole tenor of Scripture, as that water was drunk. That its use was permitted, is plain from the following passages, viz., Deut. xiv. 26, just referred to; Numb. vi. 26, "And after that, (his offering,) the Nazarite may drink wine, (*yayin.*)" The drink offerings in the sacrifices show that wine (*yayin*) is permitted. Amos ix. 14, "And I will bring again the captivity of my people of Israel,"—"and they shall plant vineyards, and drink the wine (*yayin*) thereof." And all the passages above quoted to show that *yayin* was considered a blessing, prove that its use was permitted.

The intemperate use of *yayin* is reprehended in the Bible; and so is that of flesh, and oil, and sleep.

In none of the passages in which the word *tirosh* is employed do I see any thing which points to what may be called its *moral* qualities, except Hos. iv. 11; where it is evidently thought to be capable of doing harm like *yayin*.

The amount of the matter is this. *Yayin*, which occurs one hundred and forty times, *was* in common use, as appears from almost every place in which it occurs. Its use was expressly permitted, as is evident from passages above quoted. It is also manifest that it was enumerated among the blessings of Providence, if the plain language of Scripture may be admitted to prove any thing contrary to the "bias" of the writer in the Temperance Recorder. And if *yayin* be a poison, it is most extraordinary that its poisonous quality should have been so lately discovered; as it has been in general use ever since the days of Noah.

Tirosh, which occurs thirty-eight times, is newer liquor than *yayin*. The word is applied to intoxicating liquor. There is no evidence of its *moral* qualities being superior to those of *yayin;* nor of its being permitted to be used in preference to *yayin*.

And now let me ask, what must be the effect upon the minds of those who are not inclined to respect religion, when they perceive that professors of Christianity make use of Scripture in this way to serve their own views, or to prove the truth of some individual "bias," with the whole current of Scripture authority, when fully examined, directly opposed to them? It is needless to dwell any longer upon this subject. I feel disgusted and offended by such wild attempts at subverting the common sense of mankind.

I examined the subject long ago; but absence from town and other hindrances have prevented me from sending you this communication sooner.

Yours respectfully,

CLEMENT C. MOORE.

For the Churchman.

(*Concluded from page 1110.*)

Smyrna, November 7, 1835.

I remained in Scio just a week, and derived considerable advantage from its healthy atmosphere and from exercise on horseback, while I found much to interest me in the society and conversation of Mr. and Mrs. Houston, and also of their amiable young landlord who boards with them, Dr. Galati. One of my rides with Mr. Houston, was to the so-called School of Homer. It is a mass or boulder of grey limestone, slightly excavated in a circular or oval form on the summit, and with a raised border or margin, of which a portion only now remains. A small altar-shaped mass rises in the area on one side, near the edge, which is supposed to have been the poet's seat while teaching his disciples, who were ranged on the margin around him. Near the rock are several large plane trees and a few mulberries. In the rear lies a narrow gorge between two bare mountains, at whose feet rises a concealen spring, giving birth to a slender rivulet, which finds its way beneath the rock, and bursts forth on the side facing the sea, which is rudely chiselled into a fountain. Our ride to this spot from the town was almost altogether along the edge of the sea. The beach is pebbly, and the water shallow to a considerable distance. I had no time or opportunity to inquire particularly into the popular traditions connected with the poet's name.

Another visit was to contemplate the ruins of the outer town, and get permission from the Mousselim, or Turkish governor, to walk through that within the fortress. Very many of the houses of the former were entirely destroyed, and a wide open plain now scarcely displays any traces of their having existed. A single fountain of quadrangular form, built of white marble, and ornamented with Arabic inscriptions, sculptured vases of flowers, cypress trees, &c., all in Turkish style, is the only decoration of the place. How it escaped the violence of war I cannot conceive, particularly as it is directly in a range with the cannon of the fortress, which still point toward the desolated town, and make one shudder to think of the devastation they have produced. The spectacle which most affected me were the ruins of the college, which was once a source of so much light and knowledge to such numbers of promising youth who frequented its courts. Here Bambas, with several respectable associates, gave daily instruction in the arts and sciences. Here was deposited one of the most valuable and useful libraries in the Levant. Now all is one mass of ruin,—the books have been destroyed or dispersed, and the teachers and pupils compelled to seek a refuge at a distance. In the hope that some of the volumes might still be retained in the castle, and perhaps be attainable for money, I made inquiries of the Aga, but he gave me a short reply in the negative, and seemed not inclined to enter upon the subject. I could not help thinking of the days when Parsons and Fisk, the first American missionaries who had visited these regions, enjoyed here the conversation, the counsel, and the kind regard of the friend of all their successors, the ardent advocate of education, the laborious and intelligent Bambas. What hopes did not they indulge of the blessings which this institution might confer, not only upon the inhabitants of this island, but upon the Greek nation generally! How little did they imagine that these hopes were so soon to be effectually blasted! We know not what a day may bring forth. But it is our duty to labor in word and deed to make known the truth in JESUS, and to diffuse as widely as possible the light of education. These are the only means of changing the moral character of men, and leading them to cultivate peace, love, and good-will toward each other, as well as to give due glory to GOD. But even these will not be effectual without the constant watering of the HOLY SPIRIT.

The Mousselim, upon whom we called to obtain permission to enter the castle, received us very politely, and offered us pipes and coffee, the usual compliment of the East. I declined both, and, as in other cases, without giving offence, by merely saying, "it is not my custom." When I first came to the Levant, I was assured by many that I should be obliged to accustom myself to the pipe, as a refusal would often be taken ill. My answer was, "I will first make fair trial." The trial I have made, and am satisfied that our usefulness and influence are by no means advanced by the use of tobacco. I speak more especially in regard to the Greeks. Yet I have lately learned that the missionaries in Syria have abandoned it without interfering with their intercourse with society. The Mousselim inquired from whence we were, and seemed both gratified and surprised, when I answered in Turkish, "From the New World." You must not infer from this, however, that I have made any very special progress in this Oriental tongue. A few single words and phrases, and some general principles, are soon picked up. An attendant was soon furnished us by the Mousselim, (who was a man of grave appearance, and bears an excellent character,) and crossing the ditch which surrounds the whole fortifications, we entered one of the gates, and proceeded through a street, running parallel with the walls, about as broad as my umbrella. Here is the Jews' quarter, who dwell in wretched houses, and apparently in the midst of filth. Not much more can be said in favor of the rest of the streets, though they are broader, and bordered with much larger houses, but for the most part fast going to decay, through neglect. I could not find one with the arms of a Genoese family in front, though I have heard that there were several such. But few inhabitants were to be seen, and scarcely any thing like shops. A boy was manifesting the superiority of his sex, by beating a girl in the street severely with a stick, while she made the neighborhood resound with her cries. A pleasanter sound, also of female voices, from the lattices of some upper rooms, was that of girls learning to read. My guide informed me that there were four of these schools within the garrison. My pleasure, however, was soon moderated, by learning that it was only the Koran they were thus repeating in a sort of chanting style, and that, as it was in Arabic, they did not understand a single word. I know not that these poor females are more irrationally employed than multitudes who bear the Christian name, and who satisfy themselves with repeating their prayers and devotional forms in languages which they have never learned. In one of the streets is a ruined portal, which once formed the entrance to a Christian church. Another neat marble portal, of the time of the Genoese, has the following inscription, under a sculptured image of the Virgin and child:—

BOMBARDUSDOCTUSLEONARDUS&DIDITALÆHÆC
LIMINAETHUNCCLARUMCLARARAGUSATULIT.

The face of the Virgin and the form of the child are much defaced, but the glory around her head remains untouched. On a large ornamented white marble sarcophagus I read as follows:—

SEPULCRUMSPECTABILISETEGREGIIDOMINI
OCTOBONIJUSTINIANIEXDOMINISMAONENSIBUS
CESSIT GCCC

The two last lines are in a great measure defaced. Over one of the gates of the fortress, on the inner side, are the arms of the same noble family of Giustiniani, sculptured in the stone. A phœnix or eagle, (I know not which,) crowned, reposes on a shield, within the borders of which is a castle. Above is inscribed,

PRETOREBERNARDO
JUSTINIANOBRTE
1522.

Some of the letters are illegible. These were the only inscriptions referring to the time when the Genoese republic, mighty in power, and extending its authority over many parts of the Levant, had possession also of this beautiful island. It will be perceived that the first inscription contains an error in orthography. The King of Sardinia, like some other mightier monarchs, still adheres to the absurdity of calling himself sovereign of various territories which have long since passed from his hands. Among these is Cyprus. An amusing anecdote was told me in regard to this: but I have no means of ascertaining its truth. The story goes, that a shrewd shipmaster imported a cargo of Cyprus wine, and refused to pay the duties, on the ground that it was of home manufacture, the King of Sardinia being also King of Cyprus. Upon trying the question, the plea was allowed in this case, but a clause was introduced into the law, stating that Cyprus wines would thenceforth be subject to duty. I was glad to hurry away from this wretched town, and again breathe the pure air, and survey the beautiful verdure of the Campos, and I never was more forcibly struck with the sentiment contained in the line of Cowper,

"GOD made the country, but man made the town."

Another ride was to the neighborhood of the mastic villages. We had not provided ourselves with a teskereh or permit, and were not, therefore, allowed to enter. During the season of collecting the gum, armed guards are stationed on all the roads leading to the villages, to prevent all access of persons without a special pass, and also to hinder the peasants from carrying out the mastic secretly for sale. The Mousselim is the only person who has a right to purchase the mastic from the peasants. He gives them about four piastres an oke for it, and then sells it out again for thirty or forty piastres. Besides this they are obliged to pay a tax in the article itself, and for every oke deficient he demands of them six piastres. For these privileges the Mousselim pays a large sum to the Sultan. The villagers, I am told, notwithstanding this, earn a good livelihood, and are not dissatisfied with the present magistrates of the island. We alighted to examine several of the trees outside of the villages. They are pierced with a knife all over the trunk and lower branches, and the gum trickles out in the form of a tear, and falls on the ground, which is previously carefully swept for its reception. The Greek women are very fond of chewing it, and have an idea that it whitens and preserves the teeth. It is at least doubtful whether any such effect results, but the constant habit often does harm by exciting too much the salivary glands. Turning from the trees, we ascended a neighboring hill, and visited the ruined monastery of St. Minas. It is tolerably large, and workmen were repairing the church in the inner court. Three or four wretched old monks, the sole inmates, made their appearance. They courteously offered us apples, nuts, and dried figs. While they were looking for the keys of the church, wandering about the premises, I discovered in a lower apartment a still at work. The monk coming with the keys, proposed to us a glass of raki. We, of course, declined it. He seemed surprised. "We are Christians," said I, "and cannot drink that which renders man a brute, and excites him to all evil. It is not good for you monks to make poison for the people. It is your duty to instruct them, and pray for them." The poor monk seemed bewildered. Our muleteer, who had more intelligence, replied, "Men in these days think only how they may best get a living." "The Scripture tells us," said I, "to seek first the kingdom of GOD, and his righteousness, and that then all other needful things shall be added to us." "But most men at present," he quickly responded, "consider it right first to provide for themselves and their families." "Another Scripture saith," I answered, "What will it profit a man, though he gain the whole world, and lose his own soul?" "But," said the muleteer, "it is a common opinion that there is no other world, and that when man dies there is an end of him. Thus multitudes think, especially the rich, and those who have had opportunities to study, and have seen much of life. They say that it matters not that we cheat, steal, commit whoredom, get drunk, and the like, and that we shall have nothing to suffer in another world." We were now come into the church, whose floors were deeply stained with the blood of great numbers of the Sciot population, who had sought refuge at the monastery, and were here, within the very walls of the sanctuary, barbarously butchered. The monks said that seven thousand had been put to death within the enclosures of the monastery, but one cannot depend upon the accuracy of their estimates. "Why," said I, resuming our former discourse, "why, if there be no other world, repair your churches, and go to such expense for maintaining the outward ceremonial of religion?" "Because many of the poor," was the reply, "still believe, and because religion is considered as a wholesome restraint upon them, and tending to prevent many disorders in society." "All that I see around me," said I, "is for external worship; but GOD requires also the internal devotion of the heart. These ought never to be separated, and the former will prove of little use without the latter. GOD looks at the heart, and will accept of fasting and other external marks of penitential devotion, only in as far as they proceed from regard to him, and faith in his Son, working by love, and producing fruits of righteousness. If we lie, deceive, defraud, get drunk, &c., all our fasting and all our prayers in the church will be of no avail." The monks looked surprised, and made a general assent, but said little. The conversation was maintained chiefly by the muleteer. "We were all believers in the Gospel," said he, "and regular in our fasts and prayers, until the teacher, Bambas came; but he taught that these things were idle and unprofitable, that there is no future world, and that the soul will die with the body. He soon persuaded the rich, and many of the poor also were corrupted; but those who still believe hate and despise him." "I know Bambas well," I replied, "and he holds no such erroneous or dangerous views. He uses his talents and his pen to aid the cause of religion." "But when I was young, and a servant," he continued, "I have overheard him talk with rich people, and say such things; and they were pleased, and assented to what he said; and he corrupted also the young students of the college." "It must be an error," said I, "you undoubtedly misunderstood him. He probably said, as I have just done, that fasting and similar observances were of no use in reference to another world, without holiness of life, and that all external forms of religion, by themselves, will prove unavailing." He seemed unwilling to allow that he was mistaken. "If Bambas speaks otherwise now," said he, "he only acts like many others, adapts himself to his company, or his situation, and talks with one in one way, and with another in another. So also does the priest, Metrophanes (a teacher in the employ of Mr. Houston,) who has learned much from books and intercourse with the world." "You are certainly wrong," I replied, "for Bambas has prepared a work on the Inspiration of the Scriptures, which I have printed, and has also preached a sermon from the text, 'What shall it profit a man though he gain the whole world, and lose his own soul,' besides other excellent works of a moral tendency." The muleteer, however, did not seem convinced. On our ride back home, we again had some talk together. I made various practical religious remarks to him, and gave him some warnings in regard to the use of raki. "Why then did GOD make it?" said he. "GOD did not make it," I replied, "it is the invention of fallen, corrupt man, at well as many other things which help to bring eternal ruin upon those who will persevere in their use." In reply to an observation of mine, that the Greeks had almost altogether lost all sense of spirituality in religion, and that I hoped that the day would come when their Church would again produce Chrysostoms and Basils, he said, that the Turks, in good morals, were far before his own countrymen. "They are more honest," continued he, "and less given to drunkenness, adultery, and fornication; and they even reprove us for the little reverence which we have for our religion, and our disregard to its precepts." Our ride on this occasion was through a region less enclosed than the Campos, and, though less rich in vegetation, more agreeable to my eye, because allowing a more extended prospect. The convent itself crowns a hill, with a charming view of the surrounding country. The region about it is formed of a soft, light colored limestone. In its court were some splendid plants of Nerion Oleander, such as are never seen in our gardens. The Cercis Siliquarum, and a species of blackberry, with abundant fruit, (which seldom, however, arrives at perfection,) were frequent along the roads. Peasants were collecting vine and fig leaves as fodder for their cattle. From the withered and poorer figs, and from fallen mulberries, &c. raki is distilled, and thus the materials for infuriating the brain, and developing the corruptions of the heart, are obtained from the sources intended to afford nourishment to man. But I am nearly tired out, and must drop my pen, and resume my statements regarding Scio and my journey back, at another time. Do let my frequent efforts with my pen, my feeble state notwithstanding, bring me some words at least of response. It is now nearly nine months since I have had a line from you. In the next packet I return, GOD willing, to my family and work in Syra, with health and strength improved, but not so much as I could wish. Some words of encouragement, or even of information, from the Committee, would relieve me from much solicitude, and doubtless be a benefit to my health. Why am I thus long left without a line? Letters from my wife state that both herself and family are well. How much reason have I for thankfulness to Him who thus watches over all my dear ones, while I am absent from them! The school has been removed to a more commodious place, is increasing, and improving. I have also received a few of the first sheets of the Harmony of the Gospel, in modern Greek. But I must close, with Christian regards to the Committee and all friends,

Your affectionate brother in CHRIST,

J. J. ROBERTSON.

For the Churchman.

AFFLICTION.

IT is the common lot of all, as we pass through this world, to taste the bitter cup of affliction, and to experience troubles and disappointments in various ways. Let it not be expected, that when a man withdraws himself from the world, and enters upon the service of his divine Master, that he will no longer be called upon to endure these trials which he experienced whilst among the children of vanity; that he will no longer have to suffer pain and vexation. No: he will have much now to try and discourage him, but let the assurance of his Maker be called to remembrance, and cheer him in the gloomiest hours. How apt are we to imagine when our heavenly Father, in his all-wise providence, sees fit to visit us with the rod of affliction, that his face is turned from us. When we are called upon to give up some cherished object of an attachment, our hearts are cast down, and we are tempted to think that our GOD is no longer a GOD of love, but of vengeance. How do we consent to be enticed away, and refuse to receive that comfort and

support which religion alone can give, and call not to remembrance the declaration "that whom the LORD loveth he chasteneth." It might be supposed that this assurance would be sufficient to solace the Christian in the period of the darkest despondency. The consolations of an earthly friend in the hour of sorrow are sweet and soothing, but when compared to those proceeding from Him, who is above all, should they not dwindle into utter insignificance. But alas! how often do we find even those calling themselves the children of CHRIST, when these hours of darkness come, give way, and refuse to lean on that protecting arm which can support amidst all difficulties. When enjoying the sunshine of life they are willing to place full confidence in the Creator's assurances; but when clouds gather round, and darkness prevails, terror seizes their minds, and their faith turns out to be a mere empty profession. Let us then be careful in examining ourselves to see the ground of our hearts, remembering that we may soon be called upon to have our trials; and, when they come, to be prepared; and let us also consider that these momentary afflictions are intended to "work out for us a far more exceeding and eternal weight of glory." What was it which supported the apostles and martyrs amid their persecutions? What, is not that HOLY SPIRIT shedding its influence? and may not we also enjoy its healing powers? Blessed be GOD, the promises contained in his revealed word assure us that it will be bestowed upon all those who seek it by prayer and supplication, through faith in CHRIST. Let us then, if we have not already obtained this precious gift, seek it without delay, and we shall enjoy that peace which the world cannot give, nor take away. Our pilgrimage here will soon terminate; and when death comes, we shall be transported to the continuing city, to have "all tears wiped from our eyes." M. B.

THE CHURCHMAN.

SATURDAY, JULY 23, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

NOTICE.

ALL acknowledgments and notices for the Churchman must be delivered to the Agent of the Protestant Episcopal Press, on or before the Wednesday of the same week, at twelve o'clock at noon.

LOUIS SHERMAN, *Acting Agent.*

July 19, 1836. tf.

THE DEMISE OF BISHOP WHITE.

THE event so long dreaded but graciously averted, has at length occurred. On Sunday last, at a quarter before twelve o'clock A. M., the mild and venerable Bishop WHITE expired in his native city, in the NINETIETH* year of his age, and the FIFTIETH* of his episcopal consecration. We have as yet learned no particulars of the closing scene, except that the last moments of the venerable man were marked by the same peaceful serenity by which he had been distinguished during his long and eventful life. Full of years, full of honors won in the service of his divine Master, with a piety bright, and an intellect unimpaired to the last, he has thus been gathered to his fathers, to enjoy in heaven, as we humbly trust, the triumphs of that celestial faith which on earth he has so nobly advocated, so benignantly exemplified.

Bishop White was born in Philadelphia, April 4, 1747.* His father, Colonel Thomas White, was a native of London, who came to Maryland in early life, and there engaged in the successful practice of the law. At the early age of fourteen his thoughts were directed to the ministry. At the age of eighteen he graduated in the university of Philadelphia. Having prosecuted his theological studies for a period of five years, he embarked for England in the year 1770, with the usual letters to the Bishop of London, and was ordained Deacon by Dr. Young, Bishop of Norwich. After an interval of two years, in which time he had access to the society of many of the most illustrious men of the age, among whom may be mentioned Dr. Kennicott, Dr. Lowth, Oliver Goldsmith, and Dr. Samuel Johnson, he was admitted to Priests' Orders, and on his return to Philadelphia was soon settled as an assistant minister in the Parish of Christ Church and St. Peter's. On the 4th of February, 1787, he was consecrated bishop in the chapel of the archiepiscopal palace at Lambeth, by the most Rev. John Moore, Archbishop of Canterbury, assisted by Dr. Markham, Archbishop of York, and by Bishops Moss and Hinchliffe. Since this time he has continued to reside in Philadelphia in the uninterrupted discharge of his pastoral and episcopal duties. Among these, it may be mentioned as a fact of peculiar interest, that he has consecrated all the Bishops of our Church who have received consecration in this country, except the first and the last: the first, Bishop Claggett, of Maryland, having been consecrated by Bishop Provoost, of New-York, Bishop White however being present and assisting; and the last, Bishop M'Coskry, of Michigan, having been consecrated since the confinement of Bishop White by the illness which has terminated in his death.

This bereavement has been so long anticipated, and the mind of the Church has been so gradually prepared for it, that it cannot be expected to produce the general consternation which is consequent upon a sudden and unexpected calamity. It is, however, in many points of view the most important, as well as the most painfully interesting event which has happened in our Church since its organization, and cannot fail to awaken, throughout the length and breadth of our communion, a sentiment of profound and unaffected grief. The life of Bishop White has been interwoven with the history of our Church; and his agency in its early organization, and in assisting, under the Divine superintendence, to guide it through its mournful vicissitudes to its present state of elevation and prosperity, is too well known to need repetition. At the close of the Revolutionary war, when the members of our Church were comparatively few in number, and, like sheep without a shepherd, scattered and dismayed, his energy was put forth to rally them to action, and to encourage them to the discharge of the important duties growing out of their new and critical situation. Through the confidence which his brethren reposed in him, and the distinguishing favor of Providence, he became the connecting link of the golden chain which binds the Church of the New World to the catholic Church of the eastern hemisphere, and of past ages. After the episcopacy was obtained, while a dark cloud was still impending, and there was danger that differences of religious opinion, aggravated by political animosities, might lead to the organization of the Church in sectional divisions, the moderate views and conciliatory temper of Bishop White were mainly instrumental in procuring the adoption of a common constitution, and thus exhibiting the American portion of the Church to the world as one body. In this, as in every other crisis of his life, the native serenity and philosophic calmness of his mind raised him above the mists of passion, and preserved him on the poise of a perfect equanimity in the midst of surrounding excitement. The attitude which Bishop White then assumed, he has ever since maintained; and thus, during the rapid growth of our Church, for the last half century, in strength and numbers, he has proved to us a centre of union, binding together all, however diverse in their views of polity and doctrine, by common sentiments of deference for his opinion, attachment to his person, and veneration for the sterling worth and primitive beauty of his character. To him, as the venerated PATRIARCH, have the fathers of our spiritual Israel repaired for counsel, while all the members of our widely spread communion have harmoniously looked up to him with an unaffected filial regard. As the life of Bishop White has been connected with the chief transactions of our Church, so, in this respect, his death will be an epoch in her history. But we forbear to enlarge. May the memory of his example never be lost! May the union, which it has been the labor of his life to form and to cherish, be irrevocably sealed and indissolubly cemented by his death!

The sentiment of affectionate admiration for the character of our venerable senior bishop has not been confined to the members of our own communion. None, of whatever name, could fail to love and respect the divine of treasured wisdom, the minister of pure charity and dove-like simplicity, the citizen of approved patriotism † and constant fidelity,‡ the man of urbane manners, unruffled equanimity, and unsullied purity of life.§ Few persons, it is believed, have possessed, to a greater extent, the affections of the community at large. On the announcement of his death in his native city, a deep gloom, as might be expected, pervaded all classes of citizens; and it was understood, as if by common consent, that on the day of his funeral there should be a general suspension of business.‖ In our next paper we shall doubtless be able to lay before our readers further particulars in relation to the last illness and obsequies of one on whose bright example memory will long delight to dwell.

We cannot close our brief notice of this memorable event without expressing our thankfulness to ALMIGHTY GOD for having permitted us to enjoy the counsels and services of the illustrious deceased during a season in which they have been peculiarly needed, and invoking the manifold blessings of the great Head of the Church on the new era which is now opened before us. May the bishops and pastors of our Church, and all other members of the same, be impressed with a deeper sense of their responsibilities, and directed with wisdom, and endued with strength from above to fulfil the glorious destinies which divine Providence has reserved for the Church of the western world!

* In the statement of dates we have followed the memoir of Bishop White in the National Portrait Gallery, which was compiled, we believe, by a clergyman of this city.

† "He was a sound Whig," says the United States Gazette, "in political principles at the time when the profession of such principles involved important consideration. He was for a long time the chaplain of Congress, and when that body, to avoid the victorious British, removed from one place to another, Dr. White shared in its removals and its perils."

‡ "Bishop White was remarkable," says the same journal, "in his long life for the faithful discharge of all his duties as a citizen not less than those of a clergymen; and if neither heat nor cold prevented his appearance in the sacred desk, so also the mutations of weather were equally inoperative to keep him from the ballot box—from public meetings or religious or philanthropic occasions—or even from a scene of conflagration while he had strength to be of service to his fellow-men."

§ We have endeavored to compress our remarks as much as possible, but cannot refrain from again quoting, for the purpose of illustration, the appropriate obituary notice just mentioned.—"The majestic form of the deceased was seen until a short time before his death, in our streets, with gratification by every citizen; and the respectful salutations of all that addressed him showed how general and how deep was the respect which his long life of pious usefulness had inspired."

‖ National Gazette.

PROMPT TRIBUTE OF RESPECT.—The melancholy intelligence of the death of our late Presiding Bishop reached Mamaroneck, in this Diocese, on Monday, July 18. The next day, the Bishop visited that parish and the neighboring one at Rye; and found that the church in each place had been hung in mourning by its vestry.

WHAT NEXT.—At a late meeting of the General Association of the Congregationalist churches in Connecticut, the following resolutions were unanimously passed:—

"That the operations of itinerant agents and lecturers, attempting to enlighten the churches in respect to particular points of Christian doctrine and Christian morals, and to control the religious sentiments of the community on topics which fall most appropriately within the sphere of pastoral instruction and of pastoral discretion as to time and manner, *without the advice and consent of the pastors and regular ecclesiastical bodies*, is an unauthorized interference with the rights, duties, and discretion of the stated ministry; dangerous to the influence of the pastoral office, and fatal to the peace and good order of the churches.

"That the existence in the churches of an order of itinerating evangelists, devoted especially to the business of excitement, and to the promotion of revivals, cannot be reconciled with the respect and influence which are indispensable to the usefulness and stability of the stated ministry, to the harmony of ecclesiastical action in the churches, to the steady and accumulating influence of the Gospel and its institutions, and to purity in doctrine and discretion in action."

In the course of the discussion which the resolutions occasioned, some of the prominent advocates of the evangelist system gave in their recantation.

"Mr. Kirk observed that the effect of the labors of evangelists is often most disastrous. Once he thought differently, but several years' experience and observation had convinced him of his mistake. Sometimes an evangelist would go into a place and do much good, and preserve the influence of the settled pastor unimpaired, but too often the result was different. Mr. Kirk described to life how itinerating evangelists will make a few sermons on a few favorite exciting topics,—go into a place, produce an excitement, make an impression on the minds of the people that their minister is a dull, cold-hearted man, and often be the means of breaking him up. Thus they will do—disaffect the people toward their own minister, and render them anxious to get one like the wonderful evangelist, when if the evangelist himself should settle, he could not stay a year.

"Dr. Beecher began by saying he wished to confess his sin. Formerly he thought it a fine thing to have evangelists to move among the churches to assist settled pastors. But he was wrong. The duty of evangelists is to go into destitute places, and there gather and build up churches. They have no place among settled pastors. Their labor among them is full of disaster.

"The system of evangelism depreciates the ministry.

"It causes the churches to look away from the help which GOD hath appointed. They go abroad for foreign aid. Now in the natural and moral world, GOD hath ordained that there should be order and law. He hath placed the sun in the heavens, and causes all the other bodies to revolve around it. But what confusion, disorder, and ruin would ensue if a flying comet were made the centre, and all the universe should roll around it! Suppose there were *two moons*,—one pulling one way, the other the other. What effect would they have on the tide? In the Church the pastor is the sun; the true source of light and centre of sweet influence. This is GOD's established order of things. Break up this, and we have disorder and every evil work. The miseries of hell are unspeakably great, because its inhabitants have no law. Cast aside the restraints of civil government, break down the laws of CHRIST's house, and we have above ground, even in the bosom of the Church, the torments of the lower world. The influence of evangelists is, to break up the established system and order of CHRIST's house. One is devoted to one object, another to another. Thus they distract the Church, and destroy the ministry. It is as if lecturers should go round among farmers and tell them how they should cultivate their lands, and what they should raise. One says, you must raise turnips—turnips are the best things—there is nothing like turnips. Another recommends buckwheat, &c. But farmers say, we want some oats and corn likewise. They see these lecturers are fools. So it is with these men who go about upon their few favorite topics. At the West public sentiment is becoming strong and united against them."

Admirable! The "churches" have discovered at last that the evangelists are "flying comets" and "fools." The evangelist system, however, was got up to supply the want of Episcopal visitations. At first it worked well, but being a device of man it came to nought. We repeat now the advice which we formerly gave, that the "churches" should adjust their movements to the established order of the primitive Church, and let the pastors of every diocese move around the bishop or central luminary which GOD has appointed. The want is a real one, and will continue to be felt; and, whatever scheme the religious conjurors of the age may invent to supply it, the "churches," after being for a while its dupes, will at length find out to their cost, that both its contrivers and agents were "flying comets" and "fools." One such piece of humbuggery is now laid on the shelf, and we must wait with patience to see *what next?*

MEETING OF THE ALUMNI.—The following address of the President on the occasion of the meeting of the Alumni of the Theological Seminary should have been incorporated in the account of its proceedings in the Churchman of the 11th instant:—

"Fellow-Alumni,—The fourth anniversary of our Society has, like each which preceded it, been attended with circumstances in themselves agreeable, and exerting, I trust, a favorable influence upon the affections of the members; reviving old associations and attachments, and extending the mutual acquaintance and friendly intercourse of all; adding strength to our love, never yet languid, for our common Alma Mater; and presenting the opportunity to collect, compare, and combine our scattered thoughts, hopes, and purposes for her welfare. The necessary absence of so many of our number at their distant posts, was the only circumstance which tended to impair our gratification;—the death of one well beloved and highly valued, called away all too early for us and for the Church, the only event which tended to impair it. The annual sermon and essay again come regularly before you, upon some topic of personal edification and theological inquiry; and our minutes show that our first scholar has completed his three years' course in the Theological Seminary; that a second has been selected to fill his place; and that ideas are entertained, though no action has yet been had, at least betokening some movement auspicious to the foundation of a permanent scholarship and professorship. Our present number is all but one hundred, twenty-seven of whom have been added at the late meeting: may we not hope that our united efforts may do some good and substantial service to our parent institution, whose welfare is the main object of our association? To aid in this, or any of its objects and interests, communications (addressed to the Corresponding Secretary) from the members, especially from such as have not attended the meetings, will be gladly welcomed; and the compliance with the request of the Society to this effect is hereby respectfully and cordially solicited.

"In behalf of the Society,

"SAMUEL R. JOHNSON, *President.*"

CHURCH IN VIRGINIA.—Our readers will remember that at its last Convention the Diocese of Virginia passed a canon by which non-communicants of the Church are made ineligible to the Convention. This measure has been styled a great reform in the Episcopal Church, and has been blazoned as such in the sectarian journals. That it has originated in the purest desires for the increase of piety we cannot doubt, and as little do we doubt that it is erroneous in principle, and therefore will ultimately be found to be fraught with disastrous consequences to the peace and prosperity of the Church; and the signal approbation of it which has been expressed by those who are strangers to our polity, by no means removes our distrust of its soundness. There is no occasion at present for going largely into the subject, but we shall not be at all surprised if the following preamble and resolutions, which we find in the Alexandria Gazette, prove only to be the beginning of troubles:—

"*Episcopal Church.*—At a meeting of the vestry of Bruton Parish, on Friday, the 17th day of June, 1836, the following preamble and resolutions were adopted:—

"Whereas at a late Convention of the Protestant Episcopal Church of Virginia, a new constitution has been ordained, by which all non-communicants are excluded from the privilege of being members of the said Convention—a right which they had possessed from the first establishment of the Church after the Revolution by its original constitution, a period of at least fifty years; and whereas this right involved that of representation, so justly held sacred by all advocates of civil and religious liberty, and which cannot in any manner be assailed without endangering liberty. Whereas, further, this constitution was adopted by a body consisting of more than ninety communicants and but three non-communicants, which disparity of members at once exhibits the gross injustice suffered by the latter class, which class be it remembered, not only constitutes the majority of the Church, but contributes by far the greater portion of its support; and whereas, also, this action of the body is understood to have been based upon the assumption that communicants only are members of the Church; which, if established as a principle, would not only deprive the non-communicants of all privileges and all property in the Church, but would in the opinion of this vestry be the first step toward the total extinguishment of religious liberty, and the substitution in its stead of the most grinding religious tyranny which ever disgraced the annals of the Church—since, if non-communicants may be deprived of the right in question, they may be deprived of the right of sepulture in burying grounds—their families may have denied to them the ordinance of baptism, and finally they may be excluded from the sanctuary itself, and cut off from every vestige of right.

"Therefore, *Resolved*, That Bruton Parish cannot adhere to this new constitution, and that while the great majority of the members of the Church continue thus disfranchised, the parish will send neither pastor nor lay delegate to the Convention of the Diocese.

"*Resolved*, That a committee be appointed to correspond with other vestries, and to urge all non-communicant members to defend their rights.

"*Resolved*, That it be recommended to all non-communicants throughout the Diocese to take such steps in the matter as will tend to procure the rescinding of this feature of the constitution at the next Convention; and should they fail in their object, to withhold all support to the Diocese Church until their rights shall be restored.

"*Resolved*, That the Secretary of the vestry be instructed to send copies of these proceedings to the Bishop and to the Assistant Bishop of the Diocese, and to cause them to be published in the newspapers generally throughout the Diocese.

Teste, H. EDLOE, *Secretary.*"

BISHOP IVES' CHARGE.—We regret that other avocations have thus far prevented us from noticing the charges of Bishops Doane and Ives in the way we had intended. The following extract from the charge of Bishop Ives we commend to the attention of all our readers. It points out the defects and faults of the age, and will be followed by a further extract in our next, in which the remedies for these evils are suggested.

"In the *first* place, there exists a growing disposition to undervalue *Gospel truth*, as the divinely appointed instrument of renewal and sanctification. That spiritual appetite, engendered in the heated atmosphere of modern excitement, is not likely to be satisfied with the slow and silent effects of truth; not likely to endure the sober exposition and grave enforcement of GOD's word, so long as it can be fed and stimulated by the startling novelties of human device. Hence the very small amount of that word which finds its way into those exciting and protracted meetings now so generally and eagerly resorted to for the conversion of men; and hence the miserable departure in dignity, 'simplicity, and godly sincerity,' from the apostolic model, which characterizes so large a share of the preaching of our own time; and hence too that reluctant attendance upon the services of the Church, an important part of which consists in the reading of holy Scripture, whenever nothing more exciting is looked for. In fact the word of GOD, *as the sword of the* SPIRIT, the chief instrument of subduing the rebellious heart, has long since been made to yield, by the consent of a large class of well-meaning, but unthinking men, to a system of humanly devised means, better fitted to awaken the passions and play upon the fears.

"Again. The present habits of Christians incline them to give an exaggerated importance to certain truths, to the disparagement of others equally essential. The main thing sought is *excited feeling*. Let the animal fervors be kindled, the sensibilities be made to glow, and the great end of religion is supposed to be attained. A religious *impression* having been made, religious *instruction* is accounted comparatively useless. Warm affections are deemed a sufficient antidote against empty thoughts and ill regulated desires. The inference is perfectly plain. That portion of Gospel truth will fall into neglect which does not appeal directly to the heart. The convictions and tears of repentance will be insisted on, while its restitution and amendment will be matters of small concern. The love and the joy of faith will receive a magnitude, in comparison with which, the submission it exacts to *all the commandments and ordinances of* GOD, will dwindle to a point. Here is the cause why one part of Gospel teaching receives in our day, the title of *essentials*, and another of *non-essentials*; and *what* GOD *hath joined together, is thus impiously put asunder.*

"A further tendency of the over-excitements of the day is, so to exalt the 'right of private judgment,' in matters of religion, as to loosen the mind from all fixed principles of interpretation; to inflate it with false and arrogant notions of its own power, and satisfy it with the crudities of dogmatical ignorance, and the innovations of self-appointed teaching, to the utter disregard of the wisdom of primitive antiquity, the testimony of the universal Church, and the rights of the divinely commissioned dispensers of the truth of GOD. *Effect* has become indeed the test of doctrine. If a man be in possession of the art of making an impression, of saying something *new*, however extravagant or absurd, something to sway the feelings, and enlist the sympathies of his hearers, his popularity is certain. Thus the flippancy of youth, and the presumption of ignorance, are often cheered and caressed, while the gravity of experience and the modesty of high attainment look in vain for support. If a book be dressed up in a style of eccentricity and romance, calculated to touch the sensibilities, and leave a pleasing excitement in the mind, little anxiety is felt on the score of its agreement with *the faith once delivered to the saints.* Hence the alarming fact of such numbers of erroneous and hurtful volumes having found a place in our family, parochial, and Sunday school libraries, to poison the minds of the young and unwary, and to bewilder and mislead them from the path of life.

"Another feature of the temper of the day is a reckless *impatience* in the investigation of truth. *Time* and *labor* are no longer thought of as essential in arriving at correct religious views. The old methods of thorough catechetical training *in the nurture and admonition of the* LORD, although not condemned to entire disuse, are so little encouraged, made to occupy so subordinate a place, as to be deprived of their legitimate effect. The same is true in regard to our most instructive and judicious tracts; those written at a time when the defence and inculcation of *truth*, and not the gratification of the *passions*, was the object to be attained; when it was thought that a plain and honest statement of Gospel doctrine and duty, enforced by the authority of GOD, would do more with *honest and good hearts* than all the tales of pious fiction, or the sketches of wonderful experience. But the times are sadly altered. No longer can men endure the restraints of system or the drudgery of thinking; no longer be persuaded 'to *work out* their salvation with fear and trembling.' An idle fancy and an impatient thirst for sudden and extraordinary impulses spurn whatever requires the deliberate, the diligent, and continued application of the understanding; and dispose the sinner to seize with avidity upon those 'new measures,' which promise a knowledge of eternal life without *searching* for it, and the rewards of eternal life without *daily striving for the mastery.*

"The last evil I shall mention as likely to endanger the faith of the Church, arises from the *false liberality* of the day. Instead of following the apostolic direction, 'Try the spirits whether they be of GOD;' 'take heed unto the doctrine;' 'hold fast the form of sound words;' 'contend earnestly for the faith;' 'a man that is a heretic, after the first and second admonition, reject;' it has become fashionable to take every thing by the hand which assumes the name of CHRIST, and to brand as sectarian and bigoted whatever may be urged, it matters not how meekly, in defence of the ONE LORD, ONE FAITH, ONE BAPTISM, taught under the inspiration of GOD by the apostle of the Gentiles. Thus the timid are silenced; the hand of discipline is paralyzed; the bulwarks of truth demolished, and a fellowship formed between that and error, repugnant to the word of GOD, perilous to the souls of men, and subversive of the faith of the Church."

TEMPERANCE SOCIETY AND OPINION OF PROFESSOR MOORE.—The article on our first page was addressed by Professor Moore to a physician of this city, in reply to a letter asking his opinion on the meaning of the Hebrew words translated "wine" and "new wine." It was offered for insertion in the Temperance Intelligencer, but very prudently refused.

It should be remembered that the Temperance papers occupy substantially the same ground now on the subject of the letter as when the opinion of the professor was first requested. For instance, the last number of the Temperance Intelligencer contains an article of almost two columns, to show the sin and manifold evils of making and drinking cider! Thus, although they are at present kept in abeyance by the sound state of public opinion, they are yet liable at any time to revive the old question in regard to the Lord's supper, and advocate the offensive view to which their premises inevitably lead. We are happy, therefore, even at this late hour, in being able, with the permission of the professor, to place his opinion in our columns, and only regret that it should have been so long withheld from the public.

REV. C. C. COLTON.—The transgression of Adam, say the New Divinity men, was the *occasion*, but not the *cause*, of the ruined state of his posterity. This is one of the hair-splittings of his quondam admirers, which Mr. Colton will do well to remember, for if his book has been the *cause* of all the waste of type and paper, in the shape of commentaries of which it has been the *occasion*, he will have a long account to settle. We have as yet seen no strictures on the work which are worthy of notice, though the following pitiful attempt to cast a blemish on the moral character of its author, contains an error, which it may be well to correct. It forms the postscript to a review of Mr. C.'s work in the New York Evangelist:—

"P. S. Since writing the above, I have learned a fact, which casts a still more sombre hue over the case of Mr Colton. He plainly informs us, that his change was owing to information gained after his return to this country; and that this was what first raised a question in his mind on the subject, (see p. 25,) and yet only one year passed before his Episcopal ordination, and no person can take orders in that Church, who has not been a candidate at least one year; of course, he must have entered his name as a candidate for orders immediately upon his return. Hence, it necessarily follows, either that his mind was made up before his return, or that he at once made up his mind on information previously had; or that he made up his mind on just no information at all, for he had neither time nor means to obtain it; and his reasons, therefore, are founded on knowledge, so far as real, gained after his becoming an Episcopalian. Mr. Colton may hang himself on either of the horns of this triple dilemma he pleases."

In plain English, Mr. Colton has asserted an untruth! Such insinuations, we suppose, are about the best answer that can be made to his book. Unfortunately, however, for the author of the "*triple dilemma*," (which, by-the-by, ought to give the culprit the choice of six horns, instead of three,) *it is not true*, that no person can take orders in the Episcopal Church, who has not been a candidate at least one year. This rule applies only to those who have never before been engaged in ministerial duties. Any person, however, who has been acknowledged as an ordained minister in any other denomination of Christians, may, on the production of satisfactory testimonials, and on standing the prescribed examinations, be immediately admitted to orders. The canon indeed requires that such an applicant should have been a communicant in the Church for *six months* previous to ordination; but even this requirement may, for special reasons, be dispensed with by the bishop, acting with the consent of the clerical members of the diocese in which the candidate applies.

SOUTH AND WEST.—The observations of the Rev. Mr. Cuming, published in the Sunday School Visiter, on the state of the Church in those sections through which he passed, on his late tour in behalf of the Sunday School Union, contain some good suggestions as well as valuable information. In particular, the following hints in regard to the kind of clergy who *should* go to the South and West are especially worthy of attention.

"After a delay of two days at Montgomery, I was at length glad to find myself on board of a steamer, descending the Alabama. As the boat stopped at the different places on this river to take in cotton and other freight, the opportunity was thus afforded me, of seeing many of the beautiful towns which line its banks. But no Episcopal church greeted my eyes, the whole distance from Montgomery to Mobile. There were indeed many places where one might be established. The whole Southern and South-western country is "stretching out its hands" for our Church. Many persons, who have never yet even witnessed the performance of our service, but have heard of the peace, and order, and unity that prevail among us, told me they would rejoice to have an Episcopal Church formed in their neighborhood. Many of the "preachers" that went into that country, have been so irregular, inconsistent, unstable, and become so secularized, that intelligent, respectable persons have become disgusted with them, and they desire something more permanent, something of a different character,—men who will devote themselves *wholly* to their sacred calling, men of prudence, of mind, of popular address, of gentlemanly deportment, of enlightened, elevated, fervent piety. Let such persons go among them, and they would rally round them as magnanimous and as docile a people as can be found any where. So far from religion being a subject about which they are unwilling to converse, it is constantly agitated. The people want information—they ask for instruction: and let them discover that the clergyman with whom they converse is *able* to enlighten them—that he is well *acquainted* with his profession,—that he can *sustain* himself in argument—and he will never want either hearers during his public performances, or friends in his general intercourse with the people. They are, without being religious themselves, (I speak generally, there are many, many instances of most devoted piety every where to be found in that country,) they are jealous for the honor and purity of religion: and while they are disgusted with, and will treat with merited neglect, the mere pretender to religion, and the "preacher," who six days in the week (there are many such there) is as much engaged as any of them in speculations, or is seen as often as themselves at the "shambles," and is as keen as any of them at driving a bargain, and then on the first day of the week, proclaims himself to be an instructer in religion,—there is nothing that in reason can be expected, but they will do for one who proves his heart is in the work, by the singleness of purpose with which he prosecutes it, and the unblameableness of life with which he adorns his sacred calling. Religion has opposers and enemies there not a few, nor of feeble minds. But she has more friends than foes, and all that is wanting to make it pervade the land as widely and as deeply there as it does any other section of our country, is, under GOD, "*able* ministers of the New Testament," men thoroughly furnished with good common-sense, and good theological attainments, and good supplies of that consecrating oil that the HOLY GHOST furnishes. Such persons will "not be ashamed when they speak with their enemies in the gate," nor will they be left to *starve*, nor will they be suffered to labor in vain. Such, and only such, are the men that ought to go there. Such men *must* be sought after and sent there. Such men must go there from our *own* Church, or much do I fear, irreligion and infidelity will eventually, and ere long too, be firmly planted all over the land. It is now *ours*; I speak it confidently: the whole Southern and South-western country is ours, if we will only take possession of it. A vast many of the first settlers, and of those who have emigrated more recently, have been baptized at *our* altars; they yet retain an attachment—some of them a most strong attachment—to our Church; and they are pining for its decent, and orderly, and solemn services; while of the rest, for the reason already given, there are multitudes who would most gladly range themselves under our banner. When riding over different parts of that country, or sailing on the noble rivers that course it in every direction, I have observed the fields literally "white" with cotton bolls, and then reflected upon the moral waste by which I was surrounded, and heard the anxious inquiry, "Cannot your Church do something for us?" Surely, I have said to myself, these "fields are indeed white unto the harvest;" surely our clergymen ought not to withhold *themselves* from, our laity ought not to withhold the *means* to enable them to go forth and take possession of, so promising a heritage."

CALCUTTA BIBLE SOCIETY.—We lately acknowledged the receipt of the interesting reports of the Calcutta Bible Society for the years 1834 and 1835. The following is a continuance of the review which we then commenced.

BOOKS ISSUED FROM THE DEPOSITORY.

"7,699 copies of the holy Scriptures, either in whole or in part, have been issued from the depository, and circulated in various places under the Bengal and Agra presidencies. The number issued is small in comparison to those despatched last year: this may have arisen from the circumstance of no books having been sent except an application has been made for them."

ACCOUNTS OF BOOKS DISTRIBUTED.

"The Calcutta Bible Association has gone on circulating the word of truth amongst the inhabitants of this populous city and its environs. The report was published in January last. It states that the holy Scriptures brought into use during the past year, consist of 1179 copies, (entire or in parts,) making, with 41,035 copies previously distributed, a total of 42,214 copies distributed by the Association since its formation; these have been in various languages, viz. Bengali, Hindustani, Hinduwee, Persian, French, and English, and have been mostly disposed of to the missionaries connected with the Church and London missionary societies, the schools of the Church Missionary Association, the readers of the Calcutta Christian Instruction Society, the superintendent of the Chinsurah schools, native converts to Christianity, and to pious persons who having native youth intrusted to their care for education, have used their influence to bring them acquainted with the truths of the Bible."

We make some further extracts, which we think will be read with interest:—

"Several educated young men in Calcutta came to me for English Bibles, and I am happy to say the reading of them made a deep impression upon them. One more especially felt the truth so strongly that he scarcely knew what to do, whether confess at once and be led by the GOD whom the Bible reveals, not caring for the consequences to which such a step would expose him, or go on for a time longer with the study of the great book. He was too young in my opinion to be able to bear much persecution. I directed him to consider more fully what Christianity required of its professors, and especially apply the contents of the Bible to himself. He is still in the same state, but I have much hope of his eventua conversion to GOD from the dumb idols, from sin and Satan. One fact more I may mention here, not ndeed of the effects of the reading of the Bible, but still pleasing on account of the persons to whom the books were given. In January last I made an excursion to the westward of Bengal with some other missionary friends. We were several times asked by the rajahs (of which there are many in that part) to give them Christian books and the gospels. At one place the rajah visited us twice in our tent, spoke long on various subjects, and expressed words, (we will hope in sincerity,) which would have done honor to a Christian. The only spare copy of the New Testament in Bengali we had was offered to him. He accepted it with all the respect such "a book from GOD" deserved, and promised to have it read by his pundits, of whom a good number stood around him. In fact he declared that the greatest present he ever received was this. How much soever there may be of flattery in this, it is still pleasing to see the word of GOD find entrance into the palaces as well as the huts of the land. May GOD bless with his Spirit the distribution of his word to the salvation of many!"

"But the greater part of the Urdu Scriptures has been given to respectable Mussulmans, who had heard the Gospel at the place of worship in the city, where service is conducted in the Hindustani language by missionaries of our Society, and who expressed a desire to know more about the way of salvation through CHRIST Jesus. In most cases we have had evidence that the volumes presented have been read with attention; and in one case the party who received a copy (a respectable munshi) appears from its perusal to have abandoned sins in which he had before indulged, and frequently visits our Hindustani native preacher, though he does not yet appear renewed in heart; and in another case, through the reading of the Scriptures, in connection with the preaching of the Gospel, the individual appears to have been truly and savingly benefited. The person referred to is a young man, who a few months ago on attending worship in Jaun Bazar, was in some degree assured of the truth of the Gospel, and at last led to come and live on our chapel premises Here he spent several weeks in diligently reading the Scriptures, and in conversation on their contents with our native preacher, residing in the same premises By this means he gradually received most satisfactory views of the character and work of CHRIST, and under full conviction that he is the only Saviour, has, we fully believe, devoted himself to his service, and is now admitted by us, after close observation of his character and conduct for several months, an approved candidate for baptism."

"REV. MR. CONNELLY," says the Catholic Telegraph, "made his abjuration of Protestantism, and his profession of Catholic faith, in the hands of Cardinal Odescalchi, on last Palm Sunday, in Rome."

PROCEEDINGS IN REGARD TO THE DEATH OF BISHOP WHITE.

THE mournful intelligence of the death of the Rt. Rev. William White, D. D., Bishop of the Diocese of Pennsylvania, and Presiding Bishop of the Protestant Episcopal Church in the United States of America, having reached the Bishop of New-York while on an episcopal visitation at New-Rochelle, in the County of Westchester, on Monday, July 18th, 1836, the clergy there assembled met, at the request of the Bishop, at the parsonage-house; the Bishop presiding, and the Rev. Peter S. Chauncey, of Rye, acting by request as Secretary; when it was unanimously

Resolved, That in the death of our late venerated Presiding Bishop, we contemplate an event, which, while it calls on us for meek and uncomplaining resignation to the will of Heaven, and enlists our sensibilities in sincere mourning for the bereavement which our whole Church has sustained in the loss of one of the ablest counsellors, most judicious legislators, and most enlightened divines, and one of the best Christians, and most faithful ministers and bishops with whom the world has been ever blessed, also bids every member of the Church, in his vocation and ministry, take heed that he duly profit by the merciful goodness of GOD which has so long spared *such* an example.

Resolved, That we tender our respectful and affectionate condolence to our clerical and lay brethren of the Diocese of Pennsylvania, and of the parishes of Christ Church, St. Peter's Church, and St. James' Church, Philadelphia, of which the Bishop was Rector, on the loss which they have sustained of one who so long and so faithfully fulfilled the varied duties of their ecclesiastical head; and also to the family of the venerated deceased, on their peculiar affliction; with assurances of our prayers, that the consolation, support, and sanctification of the Gospel may be richly with them in their sorrow.

Resolved, That in token of respect for the memory of the deceased, we will wear, for thirty days, crape hatbands, and crape scarfs on our official dress; and those of us who are rectors will recommend to their respective vestries the placing of their churches, during the same period, in the customary mourning.

Resolved, That copies of these proceedings be sent respectively, to the family of the late Rt. Rev. Bishop White, to the Rt. Rev. Henry U. Onderdonk, D. D., his successor, as Bishop of the Diocese of Pennsylvania, and to the wardens and vestrymen respectively, of Christ Church, St. Peter's Church, and St. James' Church, Philadelphia.

Resolved, That a minute of these proceedings be signed by all present, to be preserved by the Bishop of this Diocese, and that copies of the same, and of the signatures thereto, be prepared and duly attested by the Secretary, for the purposes mentioned in next preceding resolution, and also for publication in the Churchman and Gospel Messenger.

Signed, BENJ. T. ONDERDONK,
JOHN GRIGG,
LAWSON CARTER,
MOSES MARCUS,
PETER S. CHAUNCEY,
SAMUEL HASKELL.

A true copy.
Attest, P. S. CHAUNCEY, *Secretary*.

The Subscribers, not present on the above occasion, unite in the above.

Signed, ROBERT WM. HARRIS,
WM. COOPER MEAD,
Of the Diocese of Pennsylvania.

Mamaroneck, July 19, 1836.

To the above document I have only to add my affectionate trust and confidence that the sentiments expressed therein are shared by my reverend brethren generally throughout the Diocese, and my hope that the tokens of respect for the memory of our venerated Presiding Bishop therein resolved upon will be generally adopted.

BENJ. T. ONDERDONK,
Bishop of the Diocese of New-York.
Rye, N. Y., July 19, 1836.

RESOLUTIONS OF THE DOMESTIC COMMITTEE OF THE BOARD OF MISSIONS.

AT a stated meeting of the Committee for Domestic Missions, held on the 18th instant, on motion of the Rev. Mr. Jones, the following preamble and resolutions were unanimously adopted:—

"Whereas, ALMIGHTY GOD, in the dispensations of his providence, has removed by death from his earthly labors the Right Rev. William White, D. D., Bishop of the Diocese of Pennsylvania, venerable for his years and wisdom, and for a long time the presiding bishop of the Protestant Episcopal Church in the United States:—Therefore,

"*Resolved*, That this Committee entertains a deep and grateful sense of the manifold blessings conferred upon the Church in the United States, through his instrumentality; that it regards him as having been, under GOD, the chief means of procuring her organization, and in conducting her safely through the trials and conflicts she has since experienced.

"*Resolved*, That this Committee cannot fail to recognise the hand of a kind Providence, in prolonging his days until the Church had become firmly established, had extended her benign influence to every part of our country, and might literally be regarded as a city at unity with herself.

"*Resolved*, That devout acknowledgments are due to the Giver of every good and perfect gift for the remarkable qualities with which he was endowed: the equanimity and firmness with which he adhered to principle in the hour of danger; the purity and consistency of conduct, by which he commanded respect; and the learning, ability, and success with which he explained and defended the doctrines and institutions of the Gospel.

"*Resolved*, That while this Committee delights to contemplate him as the efficient patron of our various civil, literary, and religious institutions, it perceives a special call to express its veneration for his character and services, on account of the zeal and energy with which he has sustained the missionary enterprise, presided over our general society from the commencement of its operations, and presented a living example of the apostolic spirit, in the sentiments he cherished, the counsel he gave, and the charges he delivered.

"*Resolved*, That a copy of these resolutions be transmitted to the family of the deceased Bishop, to the present Bishop of the Diocese of Pennsylvania, and to the Secretary of that Diocese; and that they be published in the Churchman and the Spirit of Missions."

Attest. MURRAY HOFFMAN, *Sec. pro tem.*

VESTRY OF ST. LUKE'S.

AT a special meeting of the vestry of St. Luke's Church, held on Tuesday evening, the 19th instant, the following preamble and resolutions were adopted:

The melancholy intelligence of the death of the Rt. Rev. WILLIAM WHITE, D. D., the venerable and much beloved presiding bishop of the Protestant Episcopal Church in the United States, having been communicated to this vestry, it was unanimously

Resolved, That this vestry, in common with their fellow Churchmen throughout the United States, entertain a deep and affectionate respect and veneration for the primitive and apostolic character of the late Rt. Rev. senior bishop of the Church, and a grateful sense of the signal blessings which, under Providence, have flowed to the Church from his enlightened wisdom, his pure example, his serene piety, and the long continuance of his peculiarly faithful and pre-eminent services.

Resolved, That in testimony of respect for the memory of the departed, and of grief at the irreparable loss which has been sustained by his death, St. Luke's Church be put in the customary mourning for the space of one month, and that the bell be muffled, and tolled on Sunday morning next for one hour immediately preceding the usual time of morning service.

Resolved, That the proceedings of this meeting be signed by the senior warden and secretary, and published in the Churchman.

HENRY RITTER, *Sen. Churchwarden*,
THOMAS BROWNING, *Secretary, pro tem.*

NOTICE.

AT the request of the Bishop of the Diocese, who is necessarily absent, I ask a meeting of the clergy of New-York and its vicinity, to be held in Trinity Church, after morning prayers, on Wednesday, the 27th July, to take such measures as may properly express our regret for the loss of Bishop White, and our sense of his services to the Church.

THOMAS LYELL,
Rector of Christ Church, New-York.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.—Saturday, July 16, in the chapel of the Rev. Dr. Muhlenburgh's Institute at Flushing, confirmed seven members of that establishment.

Westchester county.—Seventh Sunday after Trinity, July 17, in the morning, in St. Peter's Church, Westchester, confirmed seventeen.

In the afternoon, confirmed five, in St. Paul's Church, Eastchester.

Monday 18, confirmed twelve in Trinity Church, New Rochelle.

Tuesday 19, A. M., confirmed two, in St. Thomas's Church, Mamaroneck; P. M., confirmed six in Christ Church, Rye.

TO CORRESPONDENTS.—"E." is received.

Some remarks were prepared on an anonymous communication respecting the Temperance Society, which were crowded out in our last number, and have shared the same fate in the present.

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Eighth Sunday after Trinity, July 24, Ulster, Ulster county, ordination, A. M., confirmation P. M.; Tuesday, 26, Ballston Spa; 27, Saratoga Springs; 28, Sandyhill; Saturday, 30, Granville.

Ninth Sunday after Trinity, July 31, Hampton; August 1, Whitehall; Wednesday, 3, Plattsburg; Friday, 5, Malone.

Tenth Sunday after Trinity, August 7, Potsdam; consecration A. M., confirmation P. M.; 8, Canton; 9, Waddington; 10, Ogsdenburg; 11, Morristown, ordination A. M., confirmation P. M.; Saturday 13, Brownville.

Eleventh Sunday after Trinity, August 14, Watertown; 15, Sacket's Harbor; 16, Pierrepont Manor, consecration A. M., confirmation P. M.; 17, do., ordination; Friday, 19, Constableville, consecration A. M., confirmation P. M.

Twelfth Sunday after Trinity, August 21, Oswego; 22, Fulton; Festival of St. Bartholomew the Apostle, Wednesday, 24, Moravia; 25, Homer, ordination A. M., confirmation P. M.; 26, M'Lean; 27, Aurora, consecration A. M., confirmation P. M.

Thirteenth Sunday after Trinity. Aug. 28, Waterloo; 29, Canandaigua; 30, Allen's Hill; 31, Penfield; Sept. 1, Rochester, A. M. Grace Church, institution P. M. St. Luke's Church;* 2, Avon; 3, Genesee.

Fourteenth Sunday after Trinity, September 4, Mount Morris; 5, Dansville; 6, Wethersfield; 7, Warsaw; 8, Sheldon, ordination A. M., confirmation P. M.; 9, Le Roy. 5 P. M.; 10, Batavia, consecration A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 11, Darien; 12, Newstead; 13, Medina, consecration A. M., confirmation P. M.; 14, Grace Church, Lockport;* 15, Lewiston, A. M.; Buffaloe, 7 P. M.; Saturday, 17, Fredonia, consecration A. M., confirmation P. M.

Sixteenth Sunday after Trinity, September 18, Mayville; 19, Jamestown; Festival of St. Matthew the Apostle, Wednesday, 21, Ellicottville, ordination A. M., confirmation P. M.; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, consecration A. M., confirmation P. M.; 26, Penn-Yan, consecration A. M., confirmation P. M.; 27, Hector, consecration A. M., confirmation P. M.; 28, Johnson's Settlement; Festival of St. Michael and all Angels, 29, Danby, consecration A. M., confirmation P. M.; 30, Candor, consecration A. M., confirmation P. M.; Oct. 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Tuesday, 11, St. Peter's Church,* Albany; Thursday 13, Johnstown, ordination A. M., confirmation P. M.

Twentieth Sunday after Trinity, October 16, Hyde Park, Dutchess county.

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

* Where there is more than one church in the same place, appointments for confirmation are made for the different churches in different years.

Consecration.—Grace Church, New-Bedford, was consecrated to the service of ALMIGHTY GOD, on Tuesday, the 12th inst., by the Rt. Rev. Bishop Griswold. The sentence of consecration was read by the Rev. Mr. West, of Newport. Morning prayer by Rev. Mr. Stone, of Boston, assisted by Rev. Mr. Bristed, of Bristol, who read the lessons. The sermon was preached by the Bishop, from the gospel appointed for such an occasion, the 2d chapter of John at the 13th verse. It was distinguished by the soundness of its positions, and the clear manner in which they were presented. Its adaptedness to the occasion, place, and other circumstances of its delivery, were such as the Bishop's known judgment and selection has taught us always to expect. Besides those who assisted in the service on this occasion, there were present of the clergy, Rev. Messrs. Hathaway, Nash, Peck, and Pratt, of Rhode-Island; Goodwin, Hassard, Warland, and Howe, of Massachusetts; and the Rev. Mr. Elliot, of South Carolina. The church was filled to overflowing. The music was selected with much taste, and executed appropriately and with much animation.

The edifice is one of the most beautiful of Warren's designs in Gothic architecture, fifty-five by eighty feet in dimension; it contains ninety-six pews on the floor; has two towers, one at each of the front corners, four windows on a side, with alternate buttresses surmounted with pinnacles. The exterior is finished in imitation of stone, painted a dark gray color, and smalted with sand. That which makes the strongest impression on entering is its great neatness, and the beautiful correspondence of all its parts. The wood-work is for the most part painted in excellent imitation of the English oak. The trimmings of the pulpit and desk are of purple velvet, and the covering of the pew cushions of the same color, as is also the painting of the interior of the pews. The aisles are nicely carpeted, and the church furnished with a most beautiful chandelier and other lamps, a donation from a liberal and enlightened member of the congregation. Of the organ, built by the Messrs Hook, of this city, and adapted in its style and painting to the architecture and finish of the church, we cannot speak with confidence from our own knowledge. But our own taste certainly approved the verdict of more scientific judges, who all pronounced it a very superior and sweet-toned instrument. Whole cost of land, building, organ, and furniture, about $16,000.—*Christian Witness.*

Ordination.—The Right Rev. Bishop Brownell admitted the Rev. Nathaniel E. Cornwall, Rector of Trinity Parish, Fairfield, and the Rev. Jacob L. Clarke, Minister of St. Mark's, New-Canaan, and St. Stephen's, Ridgefield, Deacons, to the Holy Order of Priests, at Trinity Chapel, Southport, Connecticut, on Tuesday morning, July 5th. Morning prayer was read by the Rev. George C Shepherd, Rector of Christ Church, Stratford. The lessons, from Scripture, by the Rev. Samuel C. Stratton, Rector of Trinity Church, Newtown. The candidates were presented to the Bishop by the Rev. Ambrose S. Todd, Rector of St. John's Church, Stamford. Besides the above named clergymen there were present, and assisting in the laying on of hands, the Rev. Gurdon S. Coit, Rector of St. John's Church, Bridgeport; the Rev. David G. Tomlinson, Rector of Christ Church, Trumbull, and the Rev. Edward Ingersoll, Rector of Christ Church, Westport.

The services on the occasion were uncommonly interesting. Confirmation was administered to five. The sermon was by the Bishop. The holy communion was received by about one hundred and twenty-five, with an apparent devotion which was pleasing and animating to the pious heart. The beautiful chapel was literally crowded with a very attentive audience. The singing was fine; and in a word, we may say all things were done decently and in order, and as we have reason to believe, to the edification of those who witnessed the scene.—*Ibid.*

Interesting Circumstance.—At the late annual meeting of the London Society for the promotion of Christianity among the Jews, the following statement was made by the Rev. Daniel Wilson, or derived from communications received from his father, the Bishop of Calcutta.

In the visit of the Bishop to some of the Syrian Churches in his very extensive diocese, he had come to a place called Quoquin on the coast of Malabar, where he met and was mostly received by settlements of black and white Jews. The black Jews traced their origin to the dispersion, and the white, he said, he supposed, were the descendants of Jews and some half-cast tribe. These Jews received him with the greatest respect; on his entrance to the town they lined both sides of the way with lighted torches in their hands. Knowing the object of his journey, they requested him to deliver them an address or exhortation, which was a singular request from persons of their creed to a Christian bishop. Finding that there was no difficulty attending the matter, he did address them, and went on to prove that CHRIST the Redeemer, whom they had rejected, was the true and promised Messiah. To show this, he dwelt upon the prophecy of Daniel as to the seventy weeks; he also quoted to them the prophecy of Haggai; he also explained to them, that though now dispersed for the rejection of CHRIST, that the time would come when they would be restored to GOD's favor, for which he quoted the prophecies of Zechariah. The Jews, who listened to him throughout with the most profound attention, thanked him most cordially when he had concluded. They withdrew the veil, and showed him their Hebrew Bible. They then prayed for him by name, and that he might be successful in the labor of love which was the object of his journey. This singular and interesting circumstance, taken in connection with the statements in the report, showed that there was a movement among the Jews themselves, evincing an earnest desire to search the Gospel of CHRIST.—*Christian Intelligencer.*

The Diocese of Philadelphia has been divided, and a new see erected at Pittsburg, for the western division. The Rt. Rev. Dr. Kenrick has been appointed by the Holy See, bishop of the newly formed diocese, to reside at Pittsburg; and the Rev. John Hughes, whose talents as a writer, and eminent virtues as a priest, have long ago won for him a title to this exalted dignity, is to be the coadjutor bishop, and administrator of Philadelphia. We congratulate Philadelphia, and heartily rejoice with Pittsburg, on these auspicious nominations.—*Catholic Telegraph.*

OBITUARY.

For the Churchman.

DIED, in the city of Perth Amboy, on Thursday evening, July 14th, The Rev. John V. Bartow, Rector of Trinity Church in Baltimore. Two weeks since, on the same day of the week on which he died, Mr. Bartow arrived at the house of his brother-in-law, Benjamin Maurice, in health much impaired by an illness which had oppressed him for a month previous. On Thursday of the week preceding his decease, the symptoms of his disease, which proved to be of the heart, became much aggravated, and soon indicated that hope of recovery was at an end. His mind was so well established in the faith, and his hope of glory so strong, through the divine Redeemer's merits, that the full persuasion that the time of his departure was very near at hand excited no alarm, but called forth perfect resignation to the divine will; and at the near prospect of eternity, calmness occupied his mind. After a few days of suffering, without rest or intermission, his soul left the body, while all his family, with sympathizing friends, witnessed his removal to a better world. In the case of this minister of CHRIST, the triumphs of faith were conspicuous, and reflected honor on his profession as a Christian; and on the Church to whose principles, worship, and discipline he was firmly attached; and in the ministry of which he was engaged during the term of twenty-eight years. His remains were interred in the cemetery of St. Peter's Church in Perth Amboy, on the morning of Saturday, the 16th instant. A large assemblage was present on the mournful occasion, which was rendered very affecting by the circumstance that this was the only funeral of a clergyman that had been witnessed at St. Peter's Church for more than half a century, the last similar instance being that of the Rev Robert McKeon, who died in Perth Amboy, in the month of October, 1767, while he occupied the station of a missionary from the Society for the Propagation of the Gospel in Foreign Parts The funeral service was performed by the Rev. J. Chapman, rector of the parish; and a very appropriate and affecting discourse was delivered in the church on the occasion, by the Rev. David Moore, Rector of St. Andrew's Church, on Staten Island, who was a companion of the deceased at school, and at Columbia College in the city of New-York, for several years, and who graduated with him in 1806. It was a remarkable circumstance that the deceased brother in the ministry and the two clergymen who officiated on the occasion were all ordained deacons at nearly the same period, by the imposition of the hands of the Rt. Rev. Benjamin Moore, D. D., of amiable and blessed memory, especially with them who received the ministerial authority through him. Mr. Bartow was minister of St. Michael's Church, Bloomingdale, New-York, three years; rector of Christ Church, in Savannah, about five years; and rector of Trinity Church, in Baltimore, twenty years. He has left a widow and five children to mourn the irreparable loss of the most affectionate of husbands and fathers. J. C.

Perth Amboy, N. J.

NOTICE.

A STATED meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church, in the City of New-York," will be held in the basement of Christ Church, on Thursday evening, 28th instant, at eight o'clock.

The members are requested to attend without further notice

CHARLES W. CARMER, *Recording Sec'ry.*
New-York, July, 1836.

FIRST MISSION STATION.

THE subscriber, as city missionary, would affectionately solicit the aid of the friends of the poor, in behalf of that class who belong to the station under his charge. Any donations, left with the Agent of the Protestant Episcopal Press, or at the residence of the missionary, 341 Pearl street, will be thankfully received, and duly applied,

ALEXANDER FRASER, 341 *Pearl-street.*

ACKNOWLEDGMENTS.

FOREIGN MISSIONS

SINCE the last public acknowledgment, the Committee have received,—

By the hands of Thomas Bell, Esq., Receiving Agent at Cincinnati, Ohio: From St. Paul's Church, Cincinnati, for China mission, 5 00; for Bibles, 4 00; Greek mission, 54 cents; Persian mission, 2 00; 11 54.

From Christ Church, Cincinnati, for general funds, 11 06; China mission, 12 cents; Greek mission, 8 50; Mrs. Hill's school, 1 00; 20 68.

From a gentleman at Frederick, Md., by the Rev. Mr. Brooke, 10 00.

From W. H. Murray, Esq., Receiving Agent at Baltimore, being the amount of benefactions already acknowledged by him in the Episcopal Recorder: For the mission to Greece, 343 37; the Greek press, 341 87; Mrs. Robinson's school, at Syra, 13 00; mission to Persia, 20 00; mission to China, 45 00; general purposes, 389 89; 1153 13.

From the Rev E. M. P. Wells, of Boston, being "the first annual payment for a missionary *to Jerusalem*, provided an amount from other sources shall be obtained sufficient to make such a disposition of the money expedient," 100 00; From the same gentleman, "as a weekly offering for the Church, from scholars of the school for moral discipline," 20 00; 120 00.

By the hands of James Swords, Esq., Treasurer of the Domestic Committee, being the one-half of a sum contributed by the Female Missionary Society of Christ Church, Savannah, Ga., to be equally divided between the two Committees, 41 00
Total, $1356 35

July 20, 1836. HENRY CARY, *Treasurer.*

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of the following sums, viz.

June 22, 1836. From a lady of Tarrytown, per Swords, Stanford & Co., $2 00—From the Auxiliary Protestant Episcopal Tract Society of St. Mark's Church, Hunt's Hollow, N. Y., per Protestant Episcopal Press, 2 00—From the Auxiliary Protestant Episcopal Tract Society of Union Church, Claremont, N. H., a new auxiliary to this institution, 6 00.

July 9. From two new subscribers, 2 00.
Total, $12 00

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

N. B. The following new tracts are just stereotyped and published, viz. Candid Examination of the Episcopal Church—A Man Overboard—Hints respecting Divine Worship—The Inquisition—The Religion of the Cross—The Fisherman—Life of Cyprian. The subscribers are respectfully invited to call at the Depository, 46 Lumber-street, for their copy.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following sums since his report of the 14th inst.

From a lady, by Dr. Anthon, to redeem the unsigned pledge for fifty dollars, given in St. John's Chapel, on Sunday evening, the 3d July, after an address by Bishop Kemper, $100 00—Collection in St. Paul's Church, Troy, N. Y., on Sunday morning, July 10th, after sermon by the Rev. Mr. Dorr, 163 02—From the Sunday school teachers and scholars of the same church, 80 22—"Offerings" of said church, made at monthly collections, 61 63—Collection in St. John's Church, Troy, N. Y., on Sunday afternoon, July 10th, after sermon by the Rev. Mr. Dorr, 26 18—"Offerings of the Church," from St. Peter's Church, Ashtabula, Ohio, by the hands of the Rev. John Hall, 13 00—From the Female Missionary Society of Christ Church, Savannah, Ga., per J. J. A. Hunt, Esq., eighty-two dollars, to be equally divided between the domestic and foreign Committee, 41 00—By the hands of the Rev. Kendrick Metcalf, Rector of St. Mark's Church, Leroy, Genessee County, N. Y., from a friend to missions, for domestic missions, general purposes, 15 00—"Offerings" of Trinity Church, Columbia, S. C., for one quarter, to 3d July, 1836, through the Rev. Peter J Shand, Rector of the same, appropriated as follows: For domestic missions generally 55 13; for Bishop Kemper's mission, 8 73; for Alabama, 8 14. Total, 673 04

July 20, 1836. JAMES SWORDS, *Treasurer.*

NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

THE subscriber, Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1836. *Missionary Disposable Fund.*

June 22. Received collection made in St. Mark's Church, Hunt's Hollow, 5 00.

June 30. "Church offerings" for the month of June, of St. Clement's Church, New-York, 13 00.

July 1. From the Society of St. Paul's Church, Richmond, Ontario County, 5 00.

July 9. "Church offerings" of Christ Church, Sacket's Harbor, for the month of June, 7 68.

July 19. "Church offerings" of Zion Church, Pierre Pont manor, Jefferson County, 6 84—From a lady of the Church of the Ascension, New-York, per Swords, Stanford & Co., 30 00. Total, $67 52

1836. *General Disposable Fund.*

July 12. Received collection made in St. Paul's Church, Waddington, $14 60.

July 15. Collection in St. Paul's Church, Holland Patent, 2 19—Collection in St. Paul's Church, Oriskany, 2 13
Total,—$18 92

1836. *Education Disposable Fund.*

June 28. Received "church offerings" of Christ Church, Oswego, $16 00.

July 19. Received from a lady of the Church of the Ascension, New-York, per Swords, Stanford & Co., 15 00.
Total, 31 00

July 20, 1836. BENJAMIN M. BROWN, *Treasurer.*

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

THE subscriber, as Treasurer, acknowledges the receipt of the following sums, viz.

June 18, 1836. From John Grogon's mite box, the soldier, late of Fort Monroe, Maine, 80 cents—The avails of two Prayer-books sold by a lady of Oxford, Chenango county, N. Y., 75 cents.

June 22. From St. Mark's Church, Hunt's Hollow, per Protestant Episcopal Press, 2 00—From Mrs. Elizabeth Welsh, of Danville, Va., by the hands of Rev Robert B Croes, 1 00.

June 24. From a lady of St. Paul's Chapel, New-York, per Protestant Episcopal Press, 20 00.

June 28. From the following gentlemen, viz. Isaac Jones, 10 00; Wm. H. Walton, 10 00; Jacob Lorillard, 100 00; John G. Coster, 25 00; 145 00.

July 18. From A. & H., family mite box, per Protestant Episcopal Press, 5 00.

July 19. From the family mite box of W. C. P., Pierrepont manor, Jefferson county, N. Y., being the weekly offerings for the month of June, per Rev. A C Treadway, 8 00.
Total, $213 55

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

CHURCH OF THE EPIPHANY.

THE Subscriber as Missionary of the Church of the Epiphany, gratefully acknowledges the receipt of $3 00 from a friend, for a special case of suffering—From Samuel Moore, M. D., a valuable bundle of clothing, for the poor—By Swords, Stanford & Co., for the poor, from a lady of the Church of the Ascension, 5 00; from Thomas Otis, Esq., 5 00.

July 18, 1836. LOT JONES, 192 Allen-st.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer acknowledges the receipt of the following, viz.

From annual subscribers, $1 00—Mrs. Jacob Sherred, by Mr. A. Ten Broeck 5 00—A friend, by Mr. H. M Beare, 4 00—A manager, 10 00—Donors, collected by a manager, 20 00.
Whole amount, $40 00

WM. H. TOWNSEND, *Treasurer,*
July 13, 1836. 166 Barrow street and Bank of America.

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 20th, from the following persons, viz.

Rev. J. D. Carder, *with remit.*—Wm. Marshall—James W. Brown—Postmaster, Pittsfield—Bishop H. U. Onderdonk.

Received by the Gen. Prot. Episc. S. S. Union.

Right Rev. B. T. Onderdonk, D. D.—Rev. N. E. Cornwall—Rev. Richard R. Meade, *with remit.*—Rev. J. V. Van Ingen, *with remit.*—Wm. Woodward, *with remit.*—James Kellogg—W. T. Willard, *with remit.*—Rev. Geo. Upfold—Thomas Latimer, 2—Rev. D. G. Tomlinson—John N. Goff—Postmaster, Litchfield, Conn.—Postmaster, Batavia—Postmaster, Penn Yan, *with remit.*

QUESTIONS ON THE EPISTLES AND GOSPELS.
PART II.

THIS long wished-for publication has at last been issued, by the General Protestant Episcopal Sunday School Union, and is now ready for sale; together with a variety of new library books. Orders addressed to L. Sherman, Agent, will meet with prompt attention.

July 19, 1836. tf.

NEW EDITIONS.

OF the 32mo. Pocket Prayer-book, arabesque—The superfine royal 18mo Bible—The 4to Common Prayer, Turkey morocco, on superfine paper, just published, and for sale by the New-York Protestant Episcopal Press.

Also in press, and will be published by the 1st of September next, a new style of the 18mo Common Prayer, on superior paper, and in a variety of bindings. All orders from the trade to be addressed to the Agent of the New-York Protestant Episcopal Press.

July 19, 1836. tf.

PRIVATE BOARDING SCHOOL FOR BOYS.

THE REV. G. C. V. EASTMAN, Rector of Grace Church, Saybrook, Conn., will receive into his family a number of lads, not exceeding ten, to fit them either for college or for ordinary business. From his experience in the instruction of youth, and his unexceptionable location, he confidently hopes a share of that patronage which is now sustaining so many kindred undertakings, and which is indicative of a growing solicitude to guard as much as possible the morals of the young, while their characters are receiving a permanent bias.

Saybrook is very pleasantly situated, easily accessible from all parts of the country, and unusually healthy even for a country town in New-England. Gentlemen of the south, who are desirous of educating their boys in the northern States, are particularly invited to examine the advantages of this place as a residence for their sons while preparing to enter college. Mr. Eastman will spare no pains to render his house an agreeable home to his pupils, and to advance them in their studies. For the satisfaction of those who may feel disposed to patronize his school, he would refer them to the clergy of the Episcopal Church generally, and particularly to the following gentlemen:—

The Right Rev. Bishop Brownell, D. D.; the Rev. Nathaniel S. Wheaton, S. T. D., President of Washington College; the Rev. Samuel F. Jarvis, S. T. D., Professor of Oriental Languages and Literature in Washington College; the Rev. Henry Croswell, D. D., Rector of Trinity Church, New-Haven; Right Rev. Bishop Griswold, D. D., of the Eastern Diocese; the Right Rev. Benjamin Smith, D. D., of Kentucky; Mr. Gilbert T. Thompson, A. M., Professor of Languages, Geneva College, New-York; the Hon. Henry C. Martindale, Sandy Hill, New-York; Bishop Onderdonk, Dr. Milnor, Dr. Eastburn, Dr. Berrian, of New-York City.

Terms, $150 per annum, exclusive of bed and bedding, payable half-yearly. Boys received at any time; and for any period less than one year, at a proportional price.

Saybrook, June, 1836. 4t.

THE REV. W. F. WALKER has opened a school for a limited number of boys, at his residence, 287 Third-street. The situation is airy, healthy, and pleasant.

An adequate number of teachers are engaged, competent to insure full and efficient instruction in every department.

The school is conducted in subservience to the principles of the Protestant Episcopal Church.

Terms for boarders, (number limited to *twelve*,) $200 per annum; for day scholars, (number also limited to *twelve*,) $15 per quarter. W. F. WALKER

Closely bound

The Sting of Death is Sin.

By William Cowper, Esq.—(Not inserted in his works.)

"*Felix qui potuit rerum cognoscere causas.*"

Thankless for favors from on high,
Man thinks he fades too soon:
Tho' 't is his privilege to die,
Would he improve the boon?

But he, not wise enough to scan
His best concerns aright,
Would gladly stretch life's little span
To ages—if he might.

To ages in a world of pain;
To ages, where he goes,
Gall'd by affliction's heavy chain,
And hopeless of repose!

Strange fondness of the human heart—
Enamor'd of its harm;
Strange world, that costs it so much smart,
And yet has power to charm!

Whence has the world its magic pow'r;
Why deem we death a foe?
Recoil from weary life's best hour,
And court a longer wo?

The cause is conscience; conscience oft
Her tale of guilt renews;
Her voice is terrible, though soft,
And dread of death ensues!

Then, anxious to be longer spar'd,
Man mourns his fleeting breath:
All evil then seems light compar'd
With the approach of death!

'T is judgment shakes! There 's the fear
That prompts his wish to stay;
He has incurr'd a long arrear,
And must despair to pay!

Pay!—Follow Christ, and all is paid;
His death your peace ensures;
Think on the grave where he was laid,
And calm descend to yours.

From the Christian Witness.

"Be ye doers of the word, and not hearers only, deceiving your own selves."—James i. 22.

I am not one of those light and airy beings who have the faculty of rendering themselves invisible, like the inhabitants of fairy land, or the genii of Eastern story; but am a substantial reality, and possess organs of sight and hearing. So quietly and inoffensively do I use them, however, that people seem to think of me, as they practically do of little children, that they are both blind and deaf, and therefore cannot be contaminated by the examples of deed and word, which are so often manifested in their presence. Thus I become a spectator of much which passes current in the world for piety; but which, if tried in the crucible of the Gospel, would evaporate into a mere shadow, and become such stuff as dreams are made of—a religion which plays round the imagination, but is not incorporated with the life.

In this privileged character, I was a few days since admitted into a household, where all bore the name of Christ. Four ladies of the family, upon whose cheeks the roses of youth had faded, were swallowing their hasty meal, and conversing with great earnestness of the astonishing gifts of an itinerant preacher, who was then holding a four weeks' meeting in the community, which they attended day and night. They talked as if he was little less than an apostle; as if his name and religion were synonymous. To differ from him was heresy; and to abstain from hearing him, and joining in his measures and machinery, was to oppose every thing good. I sat listening to their denunciations, and comparing them with that blessed spirit of charity, so beautifully and eloquently described by the apostle, in the thirteenth chapter of Corinthians, which "thinketh no evil." In the midst of them a lady entered, one of those visions of love and goodness, which but occasionally light upon our earth. She had pursued the "even tenor of her way," and let the torrent of novelty and fanaticism pass by her. But these zealous adherents overwhelmed her with descriptions of the talent and eloquence of this "new light," and "Why have you not attended upon his preaching?" was the unanimous question.

"The cares of my family," replied she meekly, "absorb much of my time. My little children are at that tender age, when they require a mother's watchful eye to form their habits rightly, and to lead their young affections into a proper channel. The Lord has placed them under my stewardship; and I have no right to abandon my charge, or resign it into the hands of those, who would be less interested, and therefore less vigilant. In a month they might imbibe contamination, which it would require years to counteract. The young mind is so pliant, that it may be moulded into any likeness; and wo be to the mother who, not feeling her infinite responsibility, leaves her charge to hirelings; or neglects to stamp upon the infant character, the image of her Lord and Saviour."

"I called," continued the gentle visiter, "to bring something to tempt the appetite of your poor invalid. Can I see her?"

"Yes! you will find her in her chamber. I don't think she can continue many days. But do attend the meeting this afternoon, you will find it very interesting."

"Thank you. I must try to see your neighbor, Mrs. White, who is very ill of a fever."

"Indeed! I did not know she was sick."

"I am surprised at that. She has been helpless for a fortnight, and you know she is very poor."

"Well, I believe you go about doing good. The bell will ring at the appointed hour. You had better go to meeting."

"Be ye doers of the word, and not hearers only, was the exhortation which forced itself upon my mind.

Our benevolent visiter ascended to the apartment of the invalid, who was one of those fatherless ones, which are especially commended to the care and kindness of God's people. She was alone. The chamber of sickness was also the chamber of solitude. A smile irradiated her sunken features when Mrs. Harlowe entered.

"You come like an angel of light to me," said she, "to comfort my poor frail body, and to sustain my sinking spirit. It is desolate to be here, hour after hour, alone. I feel like a prisoner, upon whom the jailer looks three or four times a day, when he hands him his solitary meal."

"But the compassionate Jesus is with you?" said the pitying Mrs. Harlowe.

"O, yes! I love though to look upon a human face—to hear the soft accents of the human voice. I cannot read, and nature has become so feeble, that I cannot think. I want some one to speak to me of the promises, to tell me of my Saviour. The neighbors are generally very kind, but since 'the meeting' commenced, they are mostly engaged in attendance upon that, and I have sometimes feared that I might die alone."

"I may be absent from home two or three hours, and I will stay with you," said Mrs. Harlowe.

"Thank you! thank you! thank God for sending you."

The pious lady who thus endeavored to manifest the kind spirit of her Lord, sat by the poor victim of consumption, adjusted her pillow, administered to her wants, repeated the promises of God as she could bear them; and when she was disposed to sleep, held a hand between the gentle pressure of her own, to give assurance of her wakeful presence, as the tender and protecting mother soothes her timid and trembling child."

The invalid slept long and sweetly, and when she woke, opened her eyes with an inquiring look.

"I am here," said Mrs. Harlowe.

"Oh I have been in heaven!" exclaimed the dying girl, "and I heard the music of angelic harps—Holy! holy! holy! And I tried to imitate their harmony, but could not. In my despair and agony, you came to me, clothed in white and singing a *new* song—the song of the redeemed. I caught it from your lips. My spirit seemed to expand and grow as I gave utterance to the notes of praise and blessing—my whole soul was bathed in melody. I hear it still! I breathe the heavenly air! Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and to the Lamb for ever!"

A more than mortal joy irradiated the face of the invalid, as with a strong and clear voice, she poured forth the rapture of her spirit. And then, in notes, musical as if they had been born in heaven, she commenced that beautiful hymn of Pope's, "The dying Christian to his soul."

Mrs. Harlowe stood spell-bound. She dared not interrupt her. She felt as if the poor sufferer was about to be translated from earth to heaven—the last journey, so short, but so full of meaning and mystery. It was a solemn thought. She was alone amid the imposing secrets and appalling terrors of death. She was alone with one, who was about to exchange her mortal drapery for the wings and habiliments of an angel, and experience that most sudden and inscrutable transition from human to a heavenly nature.

She sunk upon her knees, and commended the departing soul unto Him who gave it. The song was finished, and the spirit ascended, breathing forth, like the fabled swan, the music of its own requiem.

From the Colonial Churchman.

CHURCH PROPERTY IN THE TIME OF THE EMPEROR CONSTANTINE THE GREAT.

During the first three centuries of Christianity, the chief part of the Church's revenue or income property was derived from the oblations and offerings of the people. Every one who became a convert to the faith, appears to have been guided by the precepts which the apostles enjoined in this particular, and to have given according to his ability for the furtherance of the Gospel. The contributions which were thus universally bestowed by the first Christians, not only sufficed for the support of the ministry, and the relief of the poor, but even swelled through time to a considerable amount of landed and other property. By the law of the Roman empire, which then extended over most parts of the civilized world, every freeborn citizen, whatever may have been his peculiar opinion, was entitled to the privilege of retaining possessions of all kinds. And it can readily be imagined that when an imperial edict did not prevent the free exercise of this privilege, the Christians would avail themselves of it for securing church property in lands and houses. The edicts of the emperor, however, which were both frequent and severe, were competent to strip them of their national rights, and to doom them as a body to persecution and death. The same authority could confiscate and alienate all their property and possessions, moveable and immoveable, and thus reduce them to the most abject penury. For these reasons church property of an immoveable nature did not accumulate to any great extent during the ages of persecution.

But that it formed a considerable item in the income of the ministry, may be proved beyond a doubt by the words of Chrysostom. It appears that in proportion as the landed property of the Church increased, the zeal which prompted the extreme liberality of the first converts sensibly abated; so that with an ostensible increase of possessions the condition of the working ministry was in reality much worse than that of the early preachers. Under these circumstances, St. Chrysostom, Hom. lxxxvi. in Matt., exhorts the people to return to their ancient liberality. "There are," he says, "in this place," meaning the city of Antioch, "by the grace of God a hundred thousand persons that come to church. Now if every one of these would give but one loaf of bread daily to the poor, the poor would live in plenty. If every one would contribute but one half-penny, no man would want; neither should we undergo so many reproaches and derisions, as if we are too intent upon our possessions."

Be this as it may, the land property of the Church seems to have been only a secondary source of revenue, so long as the Christians were exposed to the danger and dread of persecution. A new and a more glorious era was, however, at hand. By an imperial decree of Maximinus, who preceded Constantine in the throne of the Cesars, the Christians were permitted to "apply themselves to that religion which they had usually followed, in such a manner as is pleasing and acceptable to every one of them. We do also," the edict proceeds, "permit them to rebuild their oratories. Moreover, we have decreed that all houses, estates, and possessions which the followers of the new sect may have lost by former edicts, be restored unto them as a gratuity; that so all men may hereby be sensible of our piety and providence in this concern." Euseb. Hist. lib. ix. c. 10.

This favorable edict was published in the year 313 of our era, the last of the Maximinus' reign, for he died soon after. The same year Constantine assumed the imperial diadem; a circumstance which, from their previous knowledge of his disposition and character, caused great joy among all the professors of Christianity. Nor were their expectations disappointed. So soon as this celebrated monarch was quietly settled on the throne, his first care appears to have been directed to the condition of the Church and the propagation of the Gospel.

In the second year of his reign, that is, in the year 314 of our era, he caused to be published those various edicts which first of all restored the Christians to the full exercise of their national privileges, then put them on the same political footing with the Heathen, and which finally established Christianity as the public religion of the Roman empire. These favorable events opened up sources of revenue and property which were unknown in the primitive Church, and which I will proceed now to enumerate:—

1\. First of all, a law was enacted at Rome, which is still extant, and may be seen in the code of Justinian, lib. i. Tit. 2, leg. 1, setting forth, "that any one whatsoever should have liberty at his death to bequeath by will any portion he chose of his worldly goods for the support of the Christian Church." Formerly the liberality of individuals could be scarcely said to be of any permanent benefit to the Church, because ecclesiastical property of every description was subject to confiscation at the will of the reigning monarch. But the above cited statute gave a permanent and secure character to such donations and bequests as the piety of the wealthier Christians led them to devote to the use of the sanctuary. Property rapidly increased under its salutary influence, and contributed not a little to the foundation and endowment of the various institutions of learning and piety to which, under Providence, so much of the success of the Gospel may be attributed. The law here referred to was passed in the year 321.

2\. Another source from which church property received an augmentation was the public revenue of the empire. The Emperor Constantine not only bestowed gifts to a considerable amount upon individual clergymen, according as their exigencies seemed to require, but also ordered a settled allowance to be made to others out of the Exchequer. For in one of his epistles to Caecilian, Bishop of Carthage, which is recorded by Eusebius, Hist. lib. x. cap. 6, he informs that prelate that he had given orders to *Urcus*, his receiver general for Africa, to pay into his hands three thousand pellas, to be divided at his discretion among the clergy of the provinces of Carthage, Numedia, and the two Muritanias. And if this sum would not be sufficient for the present necessities of the Church, a further sum, to cover every exigency, was ordered to be paid into the hands of the same bishop by the imperial procurator, Heraclides. The sum above mentioned, three thousand pellas or pholles, is supposed by the learned to amount to more than £20,000 sterling.

3\. Besides a law was enacted shortly afterward by the same monarch, providing that a standing allowance be made to the African clergy out of the public treasury: for the ecclesiastical historian Theodoret, who flourished about the time of Constantine, informs us, lib. i. cap. 11, that a certain statute passed under the imperial authority, requiring the chief magistrates and governors in every province to grant the clergy, and virgins and widows of the Church, an annual allowance of corn out of the yearly tribute of every city. This law continued in force until the time of Julian, commonly called the Apostate, when it was repealed.

4\. Eusebius, in his life of Constantine, lib. ii. cap. 36, mentions another enactment, by the operation of which considerable addition would, in the course of time, be made to church property. The statute in question provided, that "all the estates of martyrs and confessors, and whoever had suffered in time of persecution, should be restored to their next relations; and that if any of them died without relations, the Church should become their heir, and succeed to all their inheritance."

5\. A similar enactment was made about a century afterward by the Emperors Theodosius Junior, and Valentinian III., with reference to the temporal possessions of the clergy. It went to the effect, that "if any presbyter, or deacon, or sub-deacon, or other clerk, or any man or woman professing a monastic life, died without will and without heirs, their estates and goods should fall to the church or the monastery to which they belonged." This is stated on the authority of the Theodosian code of Roman laws, lib. v. tit. 3, leg. 1; the statute which made this provision underwent in after times several modifications, and is, I believe, an article of discipline in the Church of Rome at the present day.

6\. A still further source from which the Church revenues were augmented in the time of Constantine, consisted in donations of the heathen temples, and of the lands settled upon them. It was indeed the common practice for the Emperor to confiscate this kind of property to his own use, and to receive its proceeds into his own coffers. But it appears from the authority above cited, Theod. Cod. lib. xvi, tit. 10, leg. 19 et 20, that in most instances the property thus realized was bestowed for the use and support of the Christian sanctuary. And the Emperor Honorius, who ascended the throne in 395, is said to have issued several orders and decrees by which the property and revenues of the pagan temples became the patrimony of the Church *in perpetuum*. Likewise the historian Sozomen, lib. 5, cap. 7, informs us that the temple of the sun, at Alexandria, was given to the Church by Constantine the son of the Emperor Constantine; and that in the time of Theodosius the statues of Serapis, and many other idols at Alexandria, were melted down for religious uses; the order being, "that the gods should help to maintain the poor."

Thus it may be perceived that an inconceivably short time after the political establishment of Christianity throughout the Roman empire, the property and revenues of the Christian Church were very considerable; and that matters were arranged in such a favorable manner as to insure a perpetual increase. Like all other things committed to the care of mortals, the accumulation of worldly goods which these arrangements were calculated to effect, were subject to abuse, which, as I shall endeavor to show on a future occasion, soon began to pervade every part of ecclesiastical revenues and appropriation.

7\. Another source of church property at the time of which I am speaking, consisted in tithes and first-fruits. This indeed constituted the principal means by which the clergy were supported.

From the Charleston Observer.

INFIDEL PHILOSOPHY.

The following ludicrous description is from the Puritan:—

"* * * But the most credulous man that ever I knew was my old school-fellow Abner Alltail. Abner was an unaccountable boy, when young, and signalized himself at school by endeavoring to make impossible gimcracks. He tried to fly a kite with a string at the tail instead of at the head, and once insisted that the only way to navigate a boat was to put the rudder forward. This, he said, was *steering* in the proper sense of the word. As Abner grew up he became an infidel, and often has he mentioned to me the argument which carried conviction to his mind, and which he says is unanswerable. Happening to meet with a translation of Lucretius, he there found that that bad philosopher, but beautiful poet, teaches the motion of the atmosphere through the vast inane, combining and conforming in various adhesions, until this world of beauty, and man at the head of it, arose as the true shapes happened to jumble together. This Alltail combined with the rule of permutation and combination, as he found it in Pike's Arithmetic. 'You must grant me,' said he, one day when he was descanting on his favorite theme, 'that all sorts of combinations in these atoms are possible; you must grant me, further, that one of these combinations is the present system of order and beauty; suns, stars, mists, streams, birds, man, male and female. Now, Sir,' continued he, 'these atoms have had an indefinite period in past time, to shake about like the figures in a kaleidoscope, and you and I happen to fall on the present configuration. That's all.' I told him I had never seen a system of cosmogony more easily despatched.

"I ought to have mentioned before, that Abner is an old bachelor, and hates the present race of women almost as much as he hates his Bible. But as he wants a wife whenever he can find a suitable one, he is resolved to carry his system of philosophy into practice. He has procured himself a kind of long tub, like the circular churn which I have seen among the Dutchmen in New-York. This tub or vessel turns with a crank, and he has put into it some of the finest pipe clay he could get, together with pulverized marble and chalk, mixed with a little milk and water. This he turns diligently for six hours every morning, and says he doubts not, when the right configuration of particles comes about, he shall see a beautiful woman hop out of his tub, whom he intends to marry. I called on him the other day, and found him sweating away at his task, nothing discouraged by the *sweet, reluctant, amorous delay*, with which his bride, *in posse* and *in* not *esse*, treats his philosophic advances. Abner has been at work on the project now for almost a whole year; and I asked him if he was not about discouraged? "No," said he with simplicity; "for, though it is possible that this crank may be turned for billions of ages, and the right configuration not be found, it is possible also it may come the next moment.' Poor Abner! before I embrace your principles, I think I shall wait until you have found your wife."

From the Barbadian.

HAYTI.

Our readers will probably be pleased to read some slight account of the present state of affairs in St. Domingo, for the particulars of which we have been obliged by a friend.

Hayti it is asserted to us as being particularly governed by what may be termed a military democracy, although it professes to be a republic somewhat after the manner of the United States. The President, Boyer, is established as such for life, with a salary of about $75,000 per annum. They have a senate and house of representatives. The members of the senate, which consists of twenty-four, are also nominated for life, with a salary of $1500. The representatives are chosen every six years by the different parishes, and amount to sixty in number; but, as in most countries, the major part of these representatives are elected through intrigue or favor, without regard to qualification. During the session these members are paid $200 a month each from the State for incidental expenses. The laws and financial arrangements usually emanate from the president, and as almost a matter of course, are acceded to without much discussion; for the president commands the army!—number of military under the immediate command of the president is about fifty thousand men, independent of the national guard, which amounts to perhaps to one hundred and fifty thousand men. It is scarcely necessary to state that both officers and men are devotedly attached to the president; in fact, from peculiar reasons, he does as he will with them, particularly as the officers are generally raised from the ranks. In discipline they are far below the militia of Jamaica.

There are four courts of law to conduct the judicial business of the country, viz. cassation, civil, criminal, and correctional and commercial, which appear to be all grounded on the systems of France. They have also a code of laws styled the "Haytian Code," which is framed in a great manner after the celebrated Code Napoleon. We must do the Haytians the justice to add, that in their custom-house regulations, they are not only exceedingly precise and regular, but that in this respect they equal their old masters, the French.

There is a chamber of accounts, lately established there, which consists of members of the assembly, whose business it is to inspect and decide upon all public accounts.

We regret to state, that in so far as regards religion and morals, the Haytians are deplorably in the back ground; this arises, we are told, from the despotic sway of the president and constitution of Hayti, which forbade the Spanish archbishop and clergy, about ten years ago, from participating in political affairs, which determination induced his lordship and most of the trians and monks to leave the island. The religion of the country is, of course, Roman Catholic, at the head of which presides a gentleman of color, as vicar general. He is a native of the Spanish main, and is reported to be well informed, moral, and very charitable; he resides at Port au Prince. The appointment of curates to the several parishes is under the control of government. All other religions appear to be tolerated, but Methodists and other sectarians seem to have tried in vain to gain much influence, although one or two fatal instances of the effects of religious enthusiasm are reported to have been occasioned by them among families of some consequence, which caused the missionaries much insult and vexation, and they were politely invited by the government, (who apprehended danger to the established religion,) to leave the country.

The marriage ceremony does not appear to be much respected, or even required, among the Haytians; but it must be, however, observed to their credit, that in forming a connection with a female they seldom or never abandon her—she is received everywhere as a wife, while the offspring succeed to the inheritance of their fathers without difficulty; it is to be hoped, however, that a more moral state of things will soon be introduced there. It is, notwithstanding, a lamentable fact, that the condition of the female sex in that country is a very degraded one—they are little better than household drudges or servants, there being in fact but few regular servants; to be a servant in that land of equality being considered a dishonor. The Haytian women, if not absolutely beauties, are many of them possessed of pleasing, handsome, and animated countenances; they have fine black hair, and some among the mixed classes fine figures, but are remarkable for large feet; many of them are exceedingly fair; their chief acquirements are simple reading and writing; they dance with elegance, and universally play on the guitar.

The cultivation of the land is rapidly declining from a variety of causes, one of the chief of which is said to be, the parcelling out of the greater number of the large estates into small settlements of twenty to thirty or forty acres each; hence, none of the new landholders have either land or means enough to grow much produce. Nearly the whole island, consequently, appears almost in a state of nature, with a few patches of canes here and there. The inhabitants are generally very poor, but kind hearted and hospitable, as far as their humble means will permit. Coffee, cocoa, mahogany, logwood, fustic, &c., are their principal articles of export, but they get but little return from them.

DEFERRED MATTER.

From the Colonial Churchman.

Clerical Meeting at Chester.—The first meeting in this year, of the Clerical Society of this district, took place at Chester on the 11th and 12th instant. There were present the Rev. Messrs. James Shreve, of Chester; J. T. T. Moody, of Liverpool; J. W. Weeks, of New Dublin; T. H. White, of Shelburne; and J. C. Cochran, of Lunenburg.

Divine service was performed three times in the church of St. Stephen to numerous congregations; notwithstanding the busy season of the year. Forty-six communicants knelt around the altar, amongst whom the aged individual noticed at the last meeting at Chester, was enabled once more to be found. The weather was most propitious, the services interesting, and the impression of last year seemed to be deepened in the minds of all that such meetings are calculated, by the Divine blessing, to animate and edify both clergy and laity; to strengthen an enlightened attachment to the Church, and advance the cause of sober and rational, but fervent piety. The next meeting of the Society is to be held at Lunenburg and New-Dublin on the 22d, 23d, and 24th June.

One of the members of the Clerical Society for the Annapolis District, informs us that they had a very pleasant, and as he hopes, profitable meeting at Aylesford, on the 27th April, and that their next is to be held at Digby on the 17th June.

Jamaica.—We are indebted to the Lord Bishop of this island, who has added his name to our subscription list, and kindly promised to make known our paper to his clergy, for the communication of some information respecting the Church in that quarter, which will be new to our readers. The number of the clergy is stated to be very inadequate to the wants of the Diocese, but yet much larger than when his lordship first came there eleven years ago.

Rectors and curates on the island establishment, supported by the colony, 41; an archdeacon and clergymen on the stipendiary list from England, 8 clergy supported by Church Missionary Society, 4; clergy supported by Society for Propagation of the Gospel in Foreign Parts, 9; in the Bahamas, rectors, 4, curates, 1; Honduras, rector, 1; Grand Caymans, rector 1. Total in the Diocese, 69.

In reference to the great change in the condition of the slaves, the Bishop adds—"All matters here are perfectly quiet, and the new system coming by degrees into operation effectually. I observe a considerable improvement everywhere. We are establishing schools, and training masters at a central school at Kingston, where there are in three establishments in that town upward of nine hundred pupils, and from fifteen to twenty masters and mistresses preparing for the country parishes. This school is connected with the National School in London, on Dr. Bell's system of education; and all the institutions in this island will be in union with the central establishment in Kingston. These schools are under the superintendence of the clergy."

CLERICAL SOCIETIES IN JAMAICA.

To the Hon. and Rt. Rev. the Lord Bishop of Jamaica.

Mosley Hall, Monday, March 7th, 1836.

My Lord,—Though I shall have the honor of seeing you in a few days, and of personally congratulating you on your arrival amongst us, yet I feel it my duty, as Acting Secretary to the Jamaica Eastern Clerical Meeting, to lay before you a copy of the resolutions adopted by that body at their first session in October last, and in conformity with the tenor of one of them, to solicit your lordship's acceptance of the office of patron of the Society. From the names, and long established reputation of some of the members, your lordship has the best guarantee that no political or irrelevant topics can find admission among us; or should any member have the temerity to introduce such subjects, that they shall meet with instant and decided animadversion. Indeed, my lord, our object is the same with that of our brethren in England—to strengthen each other's hands by mutual consent and encouragement—to establish (as far as the nature of the country will permit) that social interest which ought to exist among the ministers of religion—to devise such measures as may enable us to act in concert, and give energy and vitality to the ministrations of our Church, and to receive mutual edification from hearing each other's opinions on the various religious subjects which may come before us. These, my lord, are the objects of such societies in England, and I can state from personal experience, that much of the zeal and learning which reflect such honor on our brethren at home, is mainly attributable to the establishment of clerical meetings. Hoping that your lordship will give me permission to publish your reply to this letter for the satisfaction of the clergy,

I have the honor, my lord, to be your very humble and obedient servant, John Magrath.

HIS LORDSHIP'S REPLY.

To the Rev. John Magrath.

Bishop's Pen, March 11th, 1836.

My Dear Sir,—I beg to acknowledge the receipt of your letter of the 7th inst., enclosing some resolutions which were passed at a meeting of the clergy called "the Jamaica Eastern Church Meeting," on the 28th of October last, and with which, with the exception of a part of the 4th, I am happy to express my entire concurrence.

The exposition of the Scriptures and the appointment of a preacher on such an occasion, appear to me to partake more of a professional character than is quite consistent with the general tone and sober view which all the other resolutions take of the objects of such meetings, and which I would rather see confined to those objects. With this single remark I heartily give my support to a mode of communication amongst the clergy, which the climate, and other obstacles of this country render so very desirable, and from whose friendly intercourse and brotherly coalition on the important interests of their sacred profession, much benefit must arise to the interests of religion.

Wishing every success to your new institution, I remain, dear Sir, very faithfully and truly yours.

C. Jamaica.

Anniversaries in London.—The Church Missionary Society held its thirty-sixth annual meeting on Tuesday, May the third, at Exeter Hall. The Earl of Chichester presided. The report was read by the Rev. Dr. Jowett, one of the secretaries of the society. The number of missionary fields occupied by the society is nine; the number of missionaries is about 410. The number of communicants in all these missions is upward of 5,000. The number of children in the schools under the direction of the missionaries amounts to many thousands. The society is about to add China to its other fields of labor. The receipts for last year were £68,354 10*s.* 6*d.*, and the expenditure was £64,213 17*s.* 3*d.*

Among the speakers were the Bishop of Winchester, the Rev. John W. Cunningham, the Rev. Professor Schofield of the University of Cambridge, the Rev. Dr. Duff, one of the missionaries in India from the General Assembly of the Presbyterian Church of Scotland. Dr. D. delivered before the General Assembly of the Church of Scotland last May a discourse which has been since published and widely circulated in Scotland, containing an account of the difficulties to be encountered by missionaries in India, and the methods of overcoming those difficulties. Dr. D. is a scholar, and a rising one. His health has greatly improved during his visit to England, and he hopes soon to return to his labors in the Mission College which the General Assembly has established at Calcutta.

The addresses of the Bishop of Winchester and the Dean of Salisbury were sensible and impressive; not showy, but pious and profitable. They are good men, and worthy of the office they hold.

New-York Observer.

From the London Magazine.

Church Statistics in England.—The total number of congregations in England, separate from the Established Church at the present time stands thus:—Roman Catholics, 416; Presbyterians, 197; Independents, 1,840; Baptists, 1,201; Calvinistic Methodists, 427; Wesleyan Methodists, 2,818; other Methodists, 666; Quakers, 396; home missionary and other stations, 453; total of Non-conformist congregations in England alone, 8,414.

Now it appears from the best authorities that the number of Episcopalian churches and chapels in England is 11,825; giving to the established denomination 3,411 more places of worship than are possessed by all the other denominations united.

CLASSICAL INSTRUCTION.

The Advertiser, a graduate of Trinity College, Dublin, a married man, upward of forty years of age, who has devoted more than twenty years to the instruction of youth in the Greek and Roman languages and literature, in the United States, wishes to obtain a situation as a classical teacher in a respectable seminary in this city or its vicinity, with a competent salary attached to it. Unquestionable evidence of moral character, and ability to instruct, will be given, upon application to the Rev. Mr. Seabury, Editor of the Churchman, No. 46 Lumber-street, New-York.

PROTESTANT EPISCOPAL PRESS, PRINT.

Closely bound